CONTEMPLATIONS

MORAL

AND

DIVINE.

The Second Part.

LONDON,

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THE PREFACE.

PArt of theſe things now publiſhed were intended to have been Printed and Publiſhed in the former Volume; but not being ſo well Tranſcribed as I thought was neceſſary for the Preſs, being not in place to ſee it Corrected my ſelf, and the Term being ſo near, that they could not be made ready and Printed before that time, at the requeſt of the Bookſellers, who were loth to loſe the opportunity of that Term for the publication of that Volume, I was content to let them publiſh that alone, as it is, without any more: but notwithſtanding, afterward intended this other Volume, adding thereunto ſome other ſmall things, more than at firſt were intended, to make it a juſt Volume, near the proportion of the former, provided it could be ſo timely finiſhed, as that it might appear to be but a part of the former Treſpaſs, though with a continuando, *and not a new Preſumption againſt the worthy Author: But when part of it had been ſo long detained in the hands of the Licenſers, that by reaſon thereof, and of ſome other interventions, that could not be, I was willing to appear to*

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the World to be guilty of a ſecond Treſpaſs againſt ſo excellent a Perſon, eſpecially, having both craved and obtained his pardon for the former, and therefore wrote to the Bookſellers to deſiſt from proceeding any farther therein, till ſome fair occaſion might offer it ſelf to do it, either with the Authour's expreſs Conſent, or at leaſt without offence to him.

But it was not long before I was much importuned by ſome ſpecial friends of the Authors to let them proceed, and among the reſt by a Perſon of quality, who hath a very high reſpect and eſteem both for him and his Writings, and to whom I am very much obliged; and beſides, I perceived that the Author himſelf was very much importun'd by ſome Friends and Perſons of quality for more of his Writings of this nature; that which I did before foreſee would be one conſequence of the publication of the former Volume; for although he hath written much of this nature, it having been long the employment of his Horæ Sacræ, *yet hath ſcarce any, even of his moſt intimate friends and acquaintance, except my ſelf, and ſome of his own Family, known ſo much. But by the advantage of theſe importunities of other Friends, I did the more eaſily prevail with him to give leave that the Bookſellers might go on with what they were about. And thus the Reader comes to enjoy the benefit of this ſecond Volume.*

For the Treatiſes *contained in it, there is one*

one upon the ſame Subject with one of thoſe in the former Volume, that is, Of Afflictions, but ſuch (to ſay no more) as doubtleſs will not ſeem tedious to any Pious Perſon, who hath already read the former. For his Meditations upon the Lords Prayer, they are ſo excellent, and ſo far beyond what I am able to ſay in commendation of them, that I ſhall leave it to the ſence of the Reader, who, if he have any reliſh of ſincere Religion, Piety, and Devotion, cannot but be highly affected with them. For thoſe ſhorter Meditations I muſt acquaint the Reader that they were written when the Author was not only in his Journeys, but in ſuch Journeys, wherein he had leſs freedom by reaſon of the Company, which was then with him, than he did ordinarily take, when he had none but his own Attendants about him; for I find in divers of them noted when and where they were written. And theſe I was the more willing ſhould be publiſhed in this Volume with the others, becauſe of the importunities of friends, which have not, nor will be wanting, can poſſibly prevail with the Author to publiſh any more of this kind himſelf, I ſuppoſed he would rather make choice of ſome of his larger and more compleat Writings, than of theſe (whereof ſome were never finiſhed) which yet I doubt not, but will be very aceptable and profitable to the Pious Reader; but poſſibly otherwiſe might not have been publiſhed at all. And even from theſe ſhorter Meditations the Reader may

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receive a double benefit: the matter of them may be such to him of it self; but besides they exhibit an excellent Example *in their Author, as of the constant Pious and vertuous Dispositions of his Mind in general, so in particular of his constant Care to imploy those precious portions of time, as he calls them, his* Horæ Sacræ, *in suitable and profitable Meditations, from which he would not suffer himself to be wholly diverted, either by his Company, or any other of those occurrences, by which we are often too apt to excuse our selves from the Duties and Exercises of Religion and Piety.*

Let the Pious Reader pray for the prolongation of his Life, and the Restitution of a competent measure of Health and Strength unto him; which if it please God to grant, doubtless his Studies in Private will be no less beneficial to Posterity, than his Actions in Publick have been to the present age, though the Consequence of these will reach to Posterity also.

Being far distant from the Press, I must again crave the Reader's favour to pardon and correct the mistakes of the Printer.

The

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AN

AN

AN INQUIRY TOUCHING HAPPINESS.

1. ANY Man that compares the Perfection of the *Humane Nature* with that of the *Animal Nature*, will eaſily find a far *greater Excellence* in the former than in the latter: For 1. The faculties of the former are more Sublime and Noble. 2. The very external Fabrick of the former much more Beautiful and fuller of Majeſty than the latter. 3. The latter ſeems to be in a very great meaſure ordained in a Subſerviency to the former: Some for his Food, ſome for cloathing, ſome for Uſe and Service, ſome for Delight: 4. All the inferour Animals ſeem to be placed under the Diſcipline, Regiment, and Order of Mankind; ſo that he brings them all, or the moſt of them, under his order and Subjection.

2. It is therefore Juſt and Reaſonable for us to think, that if the inferiour Animals have a kind of *Felicity or Happineſs* attending their being, and ſuitable to it, that much more Man, the nobler being, ſhould not be deſtitute of any Happineſs attending his being; and ſuitable to it.

3. But rather conſequently, that Man, being the nobler Creature, ſhould not only have an happineſs as

well as Inferiour Animals, but he ſhould have it placed in ſome more Noble and excellent rank and kind than that wherein the Brutes have their Happineſs placed.

4. It is plain that *the Inferiour Animals have a Happineſs or Felicity proportionate to their Nature* and Fabrick; which as they exceedingly deſire, ſo they do in a great meaſure Enjoy: namely, a ſenſible Good, anſwering their ſenſible Appetite. Every thing hath *Organs* and Inſtruments anſwering to the Uſe and Convenience of their Faculties; *Organs* for their Senſe and Local motion, and for their Feeding, for their Generation of their kind: Every thing hath its peculiar *Inſtincts* and Connatural Artifices and Energies for the Exerciſes of their *Organs*, and Faculties for their Preſervation and Nouriſhment: Every thing hath a ſupply *of External Objects* anſwering thoſe Faculties, Deſires and Inſtincts; Meats proper for their Nouriſhment; Places proper for their Repoſe; Difference of Sexes in their ſeveral kinds anſwering their Procreative Appetite: and moſt commonly ſuch a proportion of Health and Integrity of Nature, as goes along to that period of time alloted for their duration; and in default thereof they are for the moſt part furniſhed with Medicines naturally provided for them, which they naturally know and uſe, ſo that they ſeem to want nothing that is neceſſary to the Complement of a Senſible Felicity.

It is true, they are in great Meaſure *Subjected to the Dominion of Mankind*, which is ſometimes over ſeverely exerciſed, but then they have the Benefit of Supplies from them, Protection under them, and, if they meet not with Maſters more unreaſonable than themſelves they find Moderation from them. They are alſo *expoſed to Rapine one from another*, the weaker Beaſts, Birds and Fiſhes, being commonly the Prey of the

the greater: but yet they are commonly endued with Nimbleneſs, Artifices or Shifts to avoid their Adverſaries. But be theſe what Abatements of their Senſible Happineſs may be, yet they have certain *Negative Advantages* that conduce very much to their Happineſs, or at leaſt remove very much of what might abate it, and thereby render their Fruition more free and perfect and uninterrupted; for inſtance, they ſeem to have no Anticipations or Fear of Death as a common Evil incident to their nature: They have no anticipations of dangers till they immediately preſent themſelves unto them: They have no great ſenſe or apprehenſions of any thing better than what at preſent they enjoy: They are not under the Obligation of any Law, or under the Senſe of any ſuch thing, and conſequently the Sincereneſs of what they enjoy, not interrupted by the ſtrokes of Conſcience under a Senſe of deviation from Duty, or Guilt.

v. Lactant. *de Opific. Dei c.* 2.

5. It is therefore plain, that if the *Humane Body* have no greater or better Happineſs than what is accommodate only to a Senſible Nature, they have no greater Happineſs than the Beaſts have, which is not reaſonably to be ſuppoſed for a nature ſo far exceeding them.

6. Father yet, if Humane Nature were not under a capacity of a greater Happineſs that what is terminated in Senſe, mankind were much more *Unhappy* than the baſeſt Animal; and the more excellent the Humane Nature is above the Beaſts, nay, the more excellent any one individual of the Humane kind were above another; the more miſerable he were, and the more uncapable of being in any meaſure happy: for the more Wiſe and Sagacious any Man were, the more he muſt needs be *ſenſible of Death*, which ſenſe would ſowre

all the Happineſs of a ſenſible Good; the more ſenſible he muſt needs be, not only of the ſhortneſs and uncertainty of ſenſible Enjoyments, but alſo of their Poorneſs, Emptineſs, Inſufficiency, Diſſatisfactorineſs. It is evident that a Fool ſets a greater rate upon a Senſible Good than a Man truly Wiſe, and conſequently the Fool could be the only Man capable of Happineſs: for it is moſt certain, that according to the meaſure of the Eſteem that any man hath of any good he enjoys, ſuch is the meaſure of his Happineſs in that Enjoyment, ſince the Happineſs is ſomewhat that is intrinſecal to the Senſe or Mind that enjoys it. A thing really Good can never make that Man happy, who is under a Senſe of Evil or Inconvenience by that enjoyment, ſo long as he is under that Senſe. Since therefore it is prepoſterous and unreaſonable to ſuppoſe that man, the beſt of Terreſtrial Creatures, and Wiſe-men, the beſt of Men, ſhould be excluded from at leaſt an equal degree of Happineſs with the Beaſts that periſh; and ſince it muſt needs be that a bare ſenſible Good can never communicate to a Man an equal degree of Happineſs with a Beaſt, nor to a wiſe Man an Equal degree of Happineſs with a Fool, it remains, there muſt needs in common reaſon be ſome other ſubject wherein the Happineſs of a Man, of a Wiſe man, muſt conſiſt, that it is not barely Senſible Good.

7. All *the good things of this Life*, they are but Senſible Goods, and therefore they cannot be the true matter of that Happineſs which we may reaſonably think belongs to the reaſonable Nature as ſuch, the former will appear by an induction of particulars, which I ſhall purſue in order, with the particular inſtances of their inſufficiences to make up a true Happineſs to the reaſonable Nature, as well as that general, that they are but ſenſible Goods, and meerly accommodated to a Senſible Life and Nature.

1. *Life*

1. *Life it ſelf* is not ſuch a ſufficient conſtituent of Happineſs: and the inſtance is evident, becauſe it is poſſible that Life it ſelf may be Miſerable: there may be Life where there is Sickneſs, Pain, Diſgrace, Poverty, and all thoſe External Occurences that may render life Grievous and Burthenſome. Life may indeed be the Subject of Happineſs, when it hath all thoſe contributions that concur to make it ſuch; but Life alone, and as ſuch cannot be happineſs, becauſe there may be a Miſerable Life.

2. Thoſe *Bona Corporis* or *Compoſiti*, the Goods of the Body, are not ſufficient to make up a ſuitable Happineſs to the Reaſonable Nature; as *Health*, *Strength*; for the Beaſts themſelves enjoy this, and for the moſt part, the Brutes enjoy a greater meaſure of theſe than Mankind: and beſides ſtill, there is that which is like the Worm at the root of the Gourd, that ſpoils the Happineſs that muſt ariſe from it; *viz.* Mortality and Death which will certainly pull down this Tabernacle; and Man hath an unintermitted Pre-apprehenſion of it, which ſowres the very enjoyment it ſelf. And in this as hath been ſaid, the Beaſts that Periſh have a Preheminence over Mankind; for though both are Mortal, yet the Beaſt is not under that Pre-apprehenſion of it that Man inceſſantly hath, whereby this Fruition of that Happineſs of Health is the more ſincere, and this Conſideration muſt run through all thoſe other Contributions of Senſible Goods, that Hereafter follow. And as for *Beauty*, the Happineſs thereof as it is but fading and empty, ſo the Fecility that it gives, is not to the party that hath it, but to others, unto whom perchance it may be a delightful and amiable Spectacle, but not to him that hath it.

3. There are a ſecondary ſort of Bodily Goods, namely, *Pleaſures of the Senſes*, as delightful Meats,

Drinks, Sights, Muſick, pleaſant Odors, and other Gratifications of the Senſitive Appetite; or Luſt, as the Luſt of the Fleſh, the Luſt of Revenge, the Luſt of Deſire, *&c.* Theſe cannot make up a competent Happineſs to the Humane Nature. 1. They are but Senſible Goods, common to the Beaſts as well as Men, 2. Though they may be competent to make up the Happineſs of the Senſible Nature, yet they are not ſuch to Reaſonable Nature; becauſe they are ſtill accompanied with a preſent concurring Senſe of Mortality, which imbitters their very Enjoyments and renders them inſipid, if not bitter. 3. The wiſer the Man is, the leſs he values them, and conſequently are at beſt a Happineſs to Fools, and ſuch as degenerate from the Nobleneſs of the Humane Nature into the degree of Beaſts by ſetting an Over value upon them. Again, 4. They are tranſient, and the Happineſs of them is only before theſe Enjoyments; when they are enjoyed to Satiety, they loſe their Uſe and Value. 5. Theſe *placentia ſenſus*, eſpecially of the Senſual Appetite, are not for their own ſakes, but in order to ſomething elſe, *viz.* To envite and excite the Appetite in order to the Preſervation of the Individual, or the *ſpecies*; and therefore cannot be in themſelves in Relation to a Reaſonable Nature any Happineſs: ſince they terminate in ſomething elſe.

4. Thoſe *Bona Fortunæ*, as Wealth, Honour, Power cannot at all pretend to make up a Happineſs for the Reaſonable Nature; for though in truth we do not find ſo eminently, in the animal Nature, any ſuch thing as Wealth or Honour, but only ſomewhat analogal to it, as in Ants and Bees; yet theſe are of a far inferiour Nature to the *Bona Corporis*, whether Health or Pleaſure: for they are in their true Uſe only in order to them. The primary Corporal Good is

is Health, and Converſation of the individual in his being: next to that, and indeed in order to it, are the Refreſhments and Supports by Eating and Drinking. *Wealth* again is Subſervient and in order to that, *viz.* to have a convenient Store and Proviſion for the Supply of the Exigences of Nature and preſerving the individual: what is more than Neceſſary for that, is ſuperfluous, vain, and unneceſſary. *Power* again is only deſirable to ſecure thoſe Proviſions from Rapine and Invaſion: So that in truth theſe are ſo far from making up a Happineſs, that they are only Proviſional and in Order to thoſe Goods of the Body, which are before ſhewn, incompetent to that End; and without that reſpect they are vain and impertinent things. But beſides this, there are certain Specifical Defects that accompany theſe Goods, that render them utterly uncapable of making up a Happineſs to Mankind: 1. It is impoſſible they can be as large as the Humane Nature; becauſe unleſs there were ſome Poor, none could be Rich; unleſs ſome were under, there could be none in Power; if all were equal in Wealth and Power, there could be no ſuch thing as Wealth or Power: and conſequently the ſuppoſition of Happineſs in thoſe who are Rich or Powerful, would exclude the greateſt part of Mankind from any ſhare in that which muſt make up their common Happineſs. 2. In the fruition of all Wealth, Honour and Power, beſides the common fate of Mortality, which imbitters their very Enjoyment, there is annexed a certain peculiar Infelicity that renders them uncapable of making up a Happineſs: For, 1. They are the common mark of Covetouſneſs, Envy, Ambition, and neceſſity, which moſt ordinarily render Rich, and Powerful, and Great Men leſs ſafe than others, and ordinarily they ſtand tottering dangerouſly, and ſubject to fall. 2. There

is a'ways Care and Anxiety attending the poſſeſſors of Great Honour, Wealth, or Power, which imbitters the very Enjoyment, and puts it out of the capacity of be'ng a Happineſs, for it is impoſſible that great Cares and great Fears can conſiſt with true Happineſs. And thus far of ſenſible Goods.

8. Beſides theſe Senſible Goods there ſeem to be two ſorts of *Goods that Mankind is peculiarly capable of*, which are not common to the Beaſts; *viz.* Firſt, the Good of *Eſteem, Glory and Reputation*, wherewith perchance the Beaſts are not affected though ſome ſeem to have ſomething analogal to it, but this cannot at all make up a Happineſs to the Humane Nature: 1. Becauſe it is not accommodate to all Uſes and Exigents: *Laudatur & alget.* 2. Becauſe it reſides not in the Party, but in thoſe who give it; a man may have a great eſteem with others, and a low eſteem of himſelf. 3. It is of all others the moſt brittle and unſtable Poſſeſſion: thoſe that perchance deſervedly give it, may undeſervedly reſume it: a word or action miſtaken by others, a falſe Report, Envy, Emulation, want of ſucceſs in any one Action: the miſ-interpretation of the Superior or the Vulgar, may quite overturn the greateſt, and perchance moſt deſerved Reputation, and render a Man more deſpiſed and contemptible than he was before eminent or eſteemed: he that bottoms his Happineſs upon ſuch an unſtable blaſt, inherits the Wind.

9. But yet there (are) certain *Bona Animæ* which are competible to Men, but not to Beaſts, which are of two kinds, according to the two great Faculties in Man, his Underſtanding and Will: *viz.* Knowledge, and moral Virtues, and although theſe

theſe are excellent Goods, yet (excluſively of true and ſound Religion) they cannot make up that Happineſs, which we may reaſonably Judge to be proper and ſpecifical to the humane Nature: Firſt, Therefore, for *Knowledge* there are theſe Incompetences in it, in reference to our happineſs: 1. Our Knowledge is very little and narrow in reſpect of the Object of it: What we know is the leaſt part of what we know not: Though we daily converſe with things natural, even with the Frame of our own Bodies; we ſcarce know the nature or cauſe or motion of any one Nerve or Muſcle. 2. Even in thoſe things we think we know, our Knowledge is very Dark and Uncertain; and from theſe ariſeth, 3. That our increaſe in Knowledge is our increaſe in Sorrow and Trouble: Trouble to attain that little Knowledge we have, and Sorrow in that we acquire no more. 4. The whole Scheme of Knowledge we attain, for the moſt part ſerves only the Meridian of our ſhort, unſtable, uncertain Life: And what kind of happineſs can that be, which while we are attaining, we cannot ſecure to be of any long or certain continuance, and vaniſheth, or proves utterly unuſeful when we die? of what uſe will then the knowledge of Municipal Laws, of Hiſtory, of Natural Philoſophy, of Politicks, of Mathematicks, be in the next World, although our Souls ſurvive us?

As to the 2. Namely *Moral Virtues*; It is true, *Ariſtotle*, 1. *Ethicor. cap.* 7. Tells us that Happineſs, or Bleſſedneſs is the Exerciſe or Operation of the Reaſonable Soul, according to the beſt and moſt perfect Virtue, *in vita perfecta*, in a perfect Life: But he tells not what that *vita perfecta* is, nor where to be found, and yet without it there is no Happineſs.

But even this exerciſe of Virtue (though much more

more noble than the bare habit of Vertue, which is but in order to Action or Exerciſe) if conſidered ſingly and apart, and abſtractively from the reward of it, is not enough to conſtitute a Happineſs ſuitable to the Humane Nature. 1. The Actions of Vertue for the moſt part reſpect the good and benefit of others more than of the Party that exerciſeth them, as Juſtice, Righteouſneſs, Charity, Liberality, Fortitude; and principally (if not only) Religion, Temperance, Patience, and Contentation, are thoſe Vertues that advantage the Party himſelf; the reſt moſt reſpect the good of others: 2. We find it too often true, that moſt good men have the leaſt ſhare of the Comforts and Conveniences of this Life, but are expoſed (many times even upon the account of their very Vertues) to Poverty, Want, Reproach, Neglect, ſo that their very Vertues are occaſions oftentimes of ſuch Calamities which muſt needs abate the Perfection of Life, which is a neceſſary ingredient into Happineſs. 3. But if their Life be not rendred grievous upon the account of their Vertues, yet they are not thereby privileged from many Calamities, which render their lives unhappy, and oftentimes render them uncapable of the exerciſe of thoſe Vertues, which muſt take up their Happineſs: poverty diſables them from acts of Liberality; Neglect and Scorn by great Men and Governours renders them uncapable of acts of diſtributive Juſtice; Sickneſs and tormenting bodily Diſeaſes many times attack them, and render their Lives miſerable, and many times diſables even their very Intellectuals; and to theſe diſaſters they are at leaſt equally liable with others; and if all theſe Calamities were abſent, yet there are two ſtates of Life, which they muſt neceſſarily go through, if they live, that in a great meaſure renders them neceſſarily uncapable of theſe actions

ons of Vertue, namely, the Paſſions and Perturbations of Youth, and the decays and infirmities of Old Age. 4. The higheſt Good attainable by the exerciſe of Vertue in the Party himſelf, is Tranquillity of Mind; and indeed it is a noble and excellent Portion; but as the caſe ſtands with us in this Life, (without a farther proſpect to a Life to come,) even ſuch a Tranquillity of Mind is not perfectly attainable by us, and hath certain appendances to it, that abate that ſincereneſs of Happineſs, that is requireable in it, to compleat the Happineſs of the Humane Nature: And theſe are principally theſe two: 1. The neceſſity that we are under (conſidering the weakneſs of our Nature) by our daily Failings, Errors and Sins, to turn aſide from the perfect Rule of Vertue; whereby we are under a kind of Moral Neceſſity of violating or abating that Tranquillity of Mind; ſo that it ſeems in it ſelf morally impoſſible either fully to attain, or conſtantly and uniformly to hold that tranquillity of Mind. 2. Still Mortality, Death, and the Grave terminate this Felicity, if it only reſpect this Life; and the fear and pre-apprehenſion of ſuch a termination ſowres and allays even that Felicity, which Tranquillity of Mind otherwiſe offers: This fear and anticipation of death (as the Apoſtle ſays, *Heb.* 2.) detains Men Captive all the days of their life, and in a great meaſure breaks that Tranquillity of Mind, which is the conſtituent of this Happineſs. Again, though Vertue, and Vertuous Actions have had their *Elogia* by excellent Philoſophers, Orators, Poets, and we are told by them, that *Si Virtus oculis cerneretur*, it would appear the moſt beautiful thing in the World, yet it hath had but few followers in reſpect of the reſt of the World; and poſſibly would find a much colder entertainment

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ment, if the recompence of Reward were not alſo propounded with it and believed: Therefore there is and muſt be ſomewhat elſe beſides bare Platonick Notions of Vertue and naked propoſals of it, that muſt give it a conqueſt over the ſatisfaction of our Luſts and Pleaſures, eſpecially in the time of our Youth and Strength, and before old age overtake us.

And hence it is, that in all ages wiſe Rulers and Governours have annexed ſenſible Rewards and Honours, and ſuch things as have a lively and quick reliſh with them unto the exerciſe of Virtue.

And hence it is, that the moſt wiſe God himſelf hath not propounded Virtue and Goodneſs to the Children of Men ſingly as its own and only Reward, but hath alſo promiſed and really and effectually provided a Recompence of Reward for it, that Happineſs which I have been all this while in queſt after, and hath made Virtue and Goodneſs the way, the method to attain that Happineſs, which is in truth the end of it.

Upon the whole matter I therefore conclude, that the Happineſs of Mankind is not to be found in this Life, but it is a flower that grows in the Garden of Eternity, and to be expected only in its full complement and fruition in that Life which is to ſucceed after our bodily diſſolution: that although Peace of Conſcience, Tranquillity of Mind, and the Senſe of the Favour of God, that we enjoy in this Life, like the bunches of Grapes brought by the Spies from *Canaan*, are the prelibations and anticipations of our Happineſs, yet the Complement of our Happineſs conſiſts in the Beatifical Viſion of the ever Bleſſed God to all Eternity; where there is a *vita perfecta*, a perfect Life free from Pain, from Sorrow, from

from Cares, from Fears, *vita perfecta*, a perfect life of Glory and Immortality, out of the reach or danger of Death, or the loſs of that Happineſs, which we ſhall then enjoy in the preſence of the ever Glorious God, in whoſe Preſence is fulneſs of Joy, and at whoſe right hand are Pleaſures for evermore, *Amen.*

OF

OF THE Chief End of Man, what it is. AND The Means to attain it.

Theſis 1.

The Chief End of Man, is to Glorifie God, and everlaſtingly to enjoy him.

WHEN we come to any reaſonable meaſure of underſtanding, the firſt queſtion we propound concerning the actions of our ſelves or others, is to enquire concerning the End, why this or that is done: and the propounding of an end to what we do, is one thing that gives us reaſonable Creatures a privilege above the Beaſts; And the wiſer we grow, the more we enquire after, and propound to our ſelves more excellent Ends, and of the more Concernment.

The end which moſt concerns us to enquire after, in the end of our Being, why, or for what end we were made: for as that is the thing of the greateſt moment to us, ſo the ignorance or miſtake therein is of the greateſt danger.

Now touching *this End of Man*, we muſt know,

1. That

1. That in all wise workers that act by deliberation and choice, the appointment of the end of any work belongs to him that makes it.

2. In as much therefore as Mankind is in its Original the Workmanship of God, therefore it belongs to him to appoint the end of his own Workmanship; and of him it must be inquired.

3. That in as much as God is the wisest worker, and in as much as Mankind is a piece of excellent Wormanship: it becomes the Wisdom of God, as to appoint Man to an end of his own designing, so to appoint him to an end answerable to the excellency of the Work, an end as much above other Creatures, as Man exceeds them in worth and excellency.

So that certainly Man is ordained by God to an End, and to an excellent End, beyond the condition of other inferiour Creatures; for we see them all appointed for the use and service of Man, to feed and cloath and heal and delight him.

What therefore is common to the Beasts as well as Man, cannot be the End of Man. The Beasts Eat, and Drink, and Live and Propagate their kind with as much delight, and much more Contentment than Man: they are free from Cares and from Fears, which Man is not, and though they die, so doth Man also; therefore to live, and Eat, and Drink, and perpetuate their kind, is too low an end for Man. And if so, then much more is it below him to make Wealth, and Honour, and power his End: For they are but in order to his temporal Life here, either to provide for it, or to secure it: And besides that, they cannot answer the Desires and Continuance of an Immortal Soul, which Man bears with him: And hence grows the Wearinesse, and Vexation and Unquietness, and Restlessness of Man, in the midst of all Wealth, and Honours, and Pleasures: therefore there is some other

other End, to which Man was appointed. Which is, 1. In reference to God. *To glorifie him.* 2. in reference to Man; an everlasting enjoyment of God.

1. *To glorifie God*, two things are considerable.

1. *What it is for Man to glorifie God.*

1. There is a Glorifying of God, common to all the Works of God, in as much as they all bear in them the visible footsteps of the Power, Wisdom, and Goodness of God. Thus the Sun and Heavens glorifie God, *Psal.* 19. 2. There is a glorifying of God properly belonging to Intellectual Creatures, Angels, and Men.

1. In his Understanding whereby he learns to know God in his Word, and in his Works, his Power, Goodness, Wisdom, and Truth; and with his heart admires, and with his Tongue praiseth him.

2. In his Will; whereby he submits to him, Worships, Fears him, and in the course of his life Obeys him, whereby he acknowledgeth his Soveraignty, and submits to it, *Psal.* 50. 23. *He that offereth Praise, glorifieth him, and to him that ordereth his conversation aright, will I shew the Salvation of God.* Both these are imperfectly done here, but shall be perfectly done in the life to come.

2. *Why* the Glorifying of God is made the Chief End of Man.

1. It is the Chief End that God proposed in all his Works of Creation, *Prov.* 16. 4. *He made all things for Himself*; that is, his own Glory: In his Works of Preservation and Providence, *Psal.* 50. 15. *Call upon me in the day of trouble, I will deliver thee, and thou shalt Glorifie me.* In his Works of Redemption, *Ephes.* 1. 6. *To the praise of the Glory of his Grace, whereby he hath made us accepted in the beloved.* In his Work of Sanctification, *Matth.* 5. 16. *That men seeing your good Works, may glorifie your Father which is in Heaven.*

2. It is but just it should be the chief End of Man to glorifie God; because it is a most reasonable Tribute to pay to him, for all his Mercies and Goodness: From him we receive our Being, and all the Blessings of it, and it is but just of God to require, and for Man to perform, the due acknowledgment of the Goodness of that God, from whom he receives them, which is his Glorifying of God.

2. *To enjoy God for ever.*

1. Two things are to be explained. 1. *What* it is to enjoy God. 2. *Why* this is part of the Chief end of Man?

1. To enjoy God, is either, 1. In *this Life*, which is to have peace with God, assurance of Reconciliation with him; for then we have Peace with our selves, Contentment and quietness of Soul, Access to him as to our Father for all we want, and hope and assurance of Everlasting Life, which will make the Comforts of our Life safe, and the afflictions thereof easie, and the End and Dissolution thereof Comfortable. 2. In *the Life to come*, the fulness of fruition of the Knowledge, Goodness, Glory and Presence of God, according to the uttermost measure and capacity of our Faculties, which in the Resurrection shall be great and capacious; and this is called the *Beatifical Vision.*

2. *Why* this is part of the Chief End of Man? Because this is the Happiness and Blessedness of Man to enjoy God; and *nothing beside can make him Happy*, which appears, 1. In all *other enjoyments*, without the enjoyment of God, there is a great deal of *Vanity and Emptiness*, whether in Pleasures, or Profits, or worldly Advantages: Men expect great matters from them, but after a little enjoyment of them they are weary and find themselves disappointed, and that there is not that comfort in them that they expected;

expected; and then they travel to ſome other worldly enjoyment, and there they find the like. This therefore cannot afford Man his Happineſs.

2. In all other Enjoyments without God, there is a great deal of *Vexation and Trouble*; The Cares, and Fears, and Sorrows, and Diſappointments, that we meet with in the Enjoyment of them, doth outweigh all the Contentment and Benefit that we receive in them; and therefore this cannot be our Happineſs.

3. All other Enjoyments without God *have their End and Term*: ſometimes we over-live them; the Pleaſures and Contentment of Youth leave us when we are old: And ſometimes we ſee our Riches, our Health, our Earthly Comforts taken from us; but if not yet when we die, we leave them, and yet our Souls continue after Death; and our Bodies and Souls continue after our Reſurrection for ever. The enjoyments therefore of this Life, cannot be our Happineſs; but that Happineſs which continues as long as we continue; which is the enjoyment of the Favour, Love, and Preſence of God for ever.

Now put *both together*. The Glorifying of God, and the enjoyment of him for ever, is the Happineſs and Bleſſedneſs of Man, the *Chief End* for which he was made. Such is the Goodneſs and Bounty of God, that he doth not only enjoin Man his Duty to Glorifie him, but alſo joins with it Man's Happineſs to enjoy him for ever: He that obſerves the former, ſhall be ſure not to miſs of the latter: In the ſame Path and Tract which leads us to Glorifie God, which is our Duty, we are ſure to meet with our enjoyment of him, which is our everlaſting Happineſs and Bleſſedneſs: And the buſineſs of the true

Religion revealed in the *Scriptures*, is to lead us to that Duty, and to that Happineſs which is the Chief end of man; He that wants this, will be miſerable in the midſt of all worldly enjoyments; and he that attains this, his Comforts here ſhall be Bleſſed, his Croſſes Sanctified, and his Death a Gate to let him into a moſt Bleſſed and glorious and everlaſting Life.

Theſis II.

The Scriptures of both Teſtaments are the only perfect Rule for Man's attaining his Chief End.

This is the end, why man was made, and which he ought principally to attend and look after; but becauſe to the attaining of the end, it is neceſſary that *the due means* of attaining thereof be known and uſed: And becauſe, as Almighty God, the maker of man, is he that alone muſt deſign the end of his own Work, ſo likewiſe it belongs to him alone to chuſe and appoint and order the means belonging to that end; therefore, as he is not wanting to us in appointing a Fit and bleſſed End to mankind, ſo neither is he wanting in deſigning and diſcovering unto Mankind the means of attaining to that End.

This means is called a *Rule*, a fixed and ſetled direction, teaching and ſhewing us what is to be known, and what to be done and avoided, in order to that end. Beaſts follow inſtincts of Nature in their actions: But Man, that is indued with higher faculties and ordered to a better end, is to be directed to that End by a Rule given by that God, who hath appointed his End. *This Rule* therefore that muſt guide Man to his great End of his Creation, *requires*,

1. That it be a *Rule given by God himſelf*: For as

as he appoints the End of Mankind, ſo he alone muſt appoint the means of attaining it; and therefore the diſcovery thereof muſt come from him.

2. That it be a *Certain Rule*, in reſpect of the great Conſequence that depends upon it, Man's Everlaſting Happineſs.

3. That it be a *fixed and ſetled Rule*; for Mankind is apt to ſtraggle and wander, full of vain Imaginations, which, were not the Rule fixed and ſtable, would corrupt and diſorder it.

4. A *plain and eaſie Rule*; becauſe it concerns all Men, as well the unlearned and weak, as the wiſe and learned; their contentment is equal, and therefore the Rule, that tends to that common Concernment, is fit to be plain and familiar.

Since it is neceſſary therefore that there ſhould be a Rule, and ſuch a Rule, we are to conſider whether God hath offered ſuch a Rule, and *what it is*, which is ſet down in theſe three particulars.

1. That God hath given his own Word to be this Rule.

2. That the Scriptures of the *Old* and *New Teſtament*, are that Word of God.

3. That thoſe Scriptures are the Rule, and the only Rule, whereby Man may attain his Chief End.

1. That God hath given us his own Word to be this Rule. And this, as before appears, was neceſſary that the Direction to our Chief End ſhould come from God.

2. The Scriptures of the *Old* and *New Teſtament*, are the Word of God:

Hereto is to be obſerved, 1. *What thoſe Scriptures are.* 1. They are the Canonical Books of the *Old* and *New Teſtament*, excluding the Books commonly called *Apocrypha*. Theſe were written in ſeveral Ages by holy Men inſpired by the Spirit of God. 2 *Tim.* 3. 16.

16. Some parts thereof, as the Five Books of *Moſes* above three Thouſand five Hundred years ſince; and that of the *New Teſtament* above one Thouſand ſix Hundred Years ſince. And *Almighty God* who hath had a moſt ſpecial Care of the Everlaſting Good of Mankind, hath by a wonderful Providence hitherto preſerved them uncorrupted, and hath diſperſed them over all Nations in their ſeveral Languages, that as the common Salvation concerned all Men, ſo the means of attaining it, might be likewiſe common to all Men.

2. *Why the Divine Providence hath ordered it to be put into Writing*? It is true, in the firſt Ages of the World, till the time of *Moſes*, which was near three Thouſand five hundred years, the Will of God was not put into Writing, but was delivered over by word of Mouth, From Father to Son. And this was the direction that Men had to know and to obey God. 1. Becauſe in thoſe ancient Ages of the World, Men lived long: For *Adam* the firſt Man, lived above twenty Years after *Methuſalem*, the eighth from *Adam*, was born; and *Methuſalem* lived almoſt an hundred years after *Sem* was born; and *Sem* lived above ſixty years after *Iſaac* was born. So that in theſe three Men, *Adam*, *Methuſalem*, and *Sem*, all the Truths of God for above two Thouſand years were preſerved and delivered over. 2. Becauſe the ſelect Churches of God were preſerved in Families, and were not National; and ſo the knowledge of the true God kept in a ſmaller Compaſs.

But when after the Ages of Men were ſhorter, and when the Church of God grew to be National, as it was after the *Jews* came out of *Egypt*, then God himſelf wrote his Law in Tables of Stone, and *Moſes* wrote his Five Books: and then from that time forward, the Sacred Hiſtories and Prophecies under the

Old

Old Teſtament, and the Goſpel, and other parts of the *New Teſtament*, was committed to writing for theſe Reaſons principally.

1. That they might be the better preſerved from being loſt or forgotten.

2. That they might be the better preſerved from being corrupted: For that which is delivered only by word of mouth, is many times varied and changed in the ſecond or third hand.

3. That it might be the better diſperſed and communicated to all Mankind. And this was done in the *Old Teſtament*, by Tranſlations of it into *Greek*, about two hundred years before Chriſt, and diſperſing it into a great part of the World: And after Chriſt's time, both the *Old* and *New Teſtament* Tranſlated into ſeveral Languages, and ſince diſperſed over the World; which could not have been ſo well done, had it not been at firſt in writing.

Thus the Wiſdom and Providence of God provides for the exigence of all times moſt wiſely and excellently: And having preſerved part of this precious Jewel, the *Old Teſtament*, for the moſt part, within the Common-wealth of the *Jews*, till it was broken, about the time of Chriſt, by the *Romans*, hath now delivered both to all Mankind.

3. It is to be inquired, *What evidence we have to prove thoſe Writings to be the Word of God.* And omitting many others, we inſiſt upon theſe principally.

Which the Author hath elſewhere more largely conſidered.

1. In the Writings of Men, eſpecially when written by ſeveral Men at ſeveral times, their Writings do ſeldom or never agree, but differ and croſs one another. And the reaſon is, becauſe they are written by ſeveral Men, who are all guided by ſeveral Minds and judgments. But the Scriptures, though written by

ſeveral Men in ſeveral Ages, many unacquainted with one anothers Writings, yet they all *conſent* and *ſpeak* the ſame Truth; which is an Evidence that it was one and the ſame Spirit that did dictate them.

2. It is not poſſible for any Man, without revelation from God, to foretel things to come. Now theſe holy Writings *foretold things that moſt certainly came to paſs* in their ſeveral Seaſons, though many Generations after the Prophecy written; therefore they were written by Inſpiration from God. As for inſtance, the *Babylonian* Captivity, and the Deliverance from it by *Jeremy*; the *Perſian* and *Grecian* Monarchy by *Daniel*; the Birth and Death of Chriſt, the final deſtruction of *Jeruſalem*, and diſperſion of the *Jews*, the Converſion of the *Gentiles*, by *Iſaiah*, and the reſt of the Prophets.

3. The matter contained in theſe holy Writings, is that of the greateſt importance; the Will of God concerning Man, the diſcovery of the Creation of the World by God; of aſſurance of the Life to come; of the means of Peace between God and Man. Theſe are things of the higheſt concernment in the World, yet things which could never be diſcovered but by God himſelf; and ſuch as never any Writings of Men only, ever could diſcover, or durſt pretend unto: The height, and rarety, and excellence, and weight of the matter of theſe Books do Evidence, that they were the Revelations of God to Man, and by his providence committed to Writing, and delivered over to Mankind, as the Rule to attain their Chief End.

3. As the Rule to attain our chief End muſt come from God; and as the Scriptures of the *Old* and *New Teſtament* are the word of God; ſo we ſay, *That theſe Scriptures* are the Rule and *the only Rule* to attain our Chief End. Good Books of other Men, good Education, good Sermons, the determinations of the Church

Church are good helps; but there is no other Rule but this. It is by this Rule we must try other Mens Books and Sermons, yea the very Church it self. Thus the *Bereans* tried the Doctrine of the Apostles themselves by the Scriptures which they then had, and are commended for it, *Act.* 17. 11. And *Peter* prefers the evidence of the Scriptures before a voice from Heaven, 2 *Pet.* 1. 18, 19. And Christ himself appeals to the Scriptures to justifie himself and his Doctrine, *Joh.* 6. 39 And if the Scriptures be the only Rule,

1. Then not a Natural Conscience; especially as the Case now stands with Mankind; for that is many times corrupted and false principled, puts good for evil, and evil for good: It is, and may be a great help, guide, and direction, not a perfect Rule.

2. Then not the Writings and Traditions of Men: God that appoints the End, and Means must be the discoverer of the Means of our Salvation.

3. Then not pretended Revelations; those may be Mens Imaginations, or the Devil's delusions; to prevent and discover which, God hath set up this great and standing Revelation of his Scriptures.

4. Then not the Church, for that may err, and it hath no way to evidence it self, but by the Scriptures, which are its Foundation.

The business of Man's Salvation is of that importance, and the Wisdom of God so great, that he will not commit so weighty a matter to such uncertain Rules as these, but hath provided one of his own making, the Holy Scriptures.

Thesis III.

The Principal Subject of the Scriptures is what Man is to believe concerning God, and what duty God requires of Man.

It is the principal Subject of the Scriptures. 1. Becaus[e]

Becauſe it is of the greateſt importance and concernment, *Eccleſ.* 12. 13. *Let us hear the concluſion of the whole matter, Fear God and keep his Comandments, for this is the whole duty of Man.* Fear God, which cannot be without the Knowledge of him; and keep his Commandments, which contains his duty of Obedience to him. 2. Becauſe all the other Matters of the Scriptures have a kind of dependance upon, and connexion with this principal matter or ſubject.

But though this be the Principal Matter or ſubject of the Scriptures, yet they alſo contain very many *other matters*, that do very much concern us to know and believe; as namely, What we are to underſtand concerning our ſelves, the State of our Creation, the Fall of Man, the State wherein that Fall hath put all Mankind, the means of our recovery, the Immortality of the Soul, the Reſurrection, the different eſtate of the good and bad after death, the Hiſtory of the Church and Houſhold of God, from the Creation of Man, till ſome thirty years after the Reſurrection of Chriſt, and divers other and neceſſary Matters to be known both for our direction, inſtruction, and comfort.

And as the Scriptures do principally teach the Knowledge of God, and our duty, as the principal ſubject; ſo they do principally teach it above other teachings or means. It is true, that the very Light of Nature doth teach us much of what is to be known concerning God and our duty to him: As namely, that there is a God, and that there is but one God, that this God is the firſt Cauſe, and alſo the preſerver of all things, That he is Eternal, without beginning or end, Infinite, Spiritual without mixture, moſt perfect; and therefore moſt free, moſt Powerful, muſt Holy, moſt Wiſe, moſt Juſt, moſt Bountiful and Merciful. And upon all theſe Grounds, the Light of Nature teacheth,

eth, that he is to be Honoured, to be Feared, to be Worſhipped, to be Obeyed. This the Apoſtle ſhews us, *Rom.* 1. 20. *For the inviſible things of him from the Creation of the World are clearly ſeen, being underſtood by the things that are made, even his Eternal Power and Godhead, ſo that they are without Excuſe.* And this light of Nature gives this Manifeſtation of God, 1. By the Works of Creation and Providence. 2. By the Working of the Conſcience. 3. By a Traditional delivery over of ſome Truths from Man to Man, which by the ſtudy and pains of ſome wiſe Men and Lawgivers, raiſed up by the Providence of God, have been perfected and delivered over to others.

But the *Preheminence of the Scriptures* in their inſtruction of Mankind in the Knowledge of God, and his duty to God, appears partly in theſe conſiderations.

1. The Knowledge the Scriptures give in theſe things, is more eaſy to be attained; becauſe it ſets down theſe Truths plainly, that the moſt ordinary capacity may underſtand: Whereas the knowledge of theſe things by the light of Nature, is more difficult, requires much obſervation and induſtry, and attention, deducing and drawing down one thing from another, and ſo arriving at their Knowledge by much Pains and Study.

2. The knowledge of theſe things delivered by the Scripture is much *more full and perfect*, than that knowledge which can be attained by the Light of Nature, as appears in theſe two reſpects. 1. Thoſe things concerning God, that the Light of Nature doth in ſome meaſure diſcover, are more fully, compleatly and clearly diſcovered by the Light of the Scriptures. 2. The Scriptures do diſcover thoſe things concerning God, and his Works, and our ſelves, that were never diſcovered, nor indeed diſcoverable, by the Light of Nature, which as they are of greateſt importance to be known;

ſo

ſo being diſcovered by the Scriptures, they do wonderfully clear and ſatisfie the defects of the Light of Nature. As for inſtance in both kinds; the Light of Nature diſcovers that there is a God; but the manner of his ſubſiſtence in Three Perſons, yet in Unity of Eſſence, is only learned by the Scriptures. The Light of Nature diſcovers, that he is the firſt cauſe and Preſerver of all things; but the manner how all things were produced, and when, is only learned by the Scriptures. The Light of Nature tells us, that this God is to be worſhipped and obeyed; but in what manner he is to be worſhipped, and the particulars of his Commands wherein he is to be obeyed, it diſcovers not, or at leaſt, very darkly: The Scriptures only ſhew us clearly the manner of his worſhip, and the certain Rule of our Obedience. The Light of Nature ſhews us, that there is a great defection and diſorder in our Natures; but whence it did ariſe, or how it is to be helped, the Scripture only teacheth. The Light of Nature ſhews us that all Sin is an offence againſt the Purity, Juſtice, and Will of God: and therefore deſerves his anger and diſpleaſure; but how the guilt of Sin may be done away, and the favour of God again procured, is not within the reach of the Light of Nature to diſcover, but is only learned from the Scriptures. The Light of nature teacheth that ſurely there is a reward for the Righteous, and a Puniſhment of the obſtinate Sinner; but how it ſhall be inflicted, and when, and how Mankind ſhall be put into a capacity of receiving rewards and puniſhments by Reſurrection from the Dead, the Light of Nature diſcovers not, or at leaſt but darkly and diffidently and confuſedly; the Light of the Scriptures only diſcovers all plainly, clearly, and evidently. Theſe and divers other Truths are diſcovered in the Scriptures, which the Light of Nature, either not at all, or if at all, yet but darkly pointeth at.

3. The

3. The Light of Nature is very uncertain and easily corrupted, either by Lusts, or weakness, or variety of Imaginations. And from hence grew all the false gods, false Worships and Idolatries, and Superstitions among the Heathen, that were only led by the light of Nature, changing the Truth of God into a Lye, and changing the Glory of the Incorruptible God into an Image made, like to a corruptible Man, *Rom.* 1. 23, 25. But the Light of the Scriptures is an *unchangeable, stable, fixed Light*, not adulterated, nor to be corrupted; but though Mens imaginations and fancies, be as unstable as the Waters, and thereby corrupt and pervert themselves, yet the Light of the Scriptures continue firm and stable, unchangeable in the successions of thousands of generations.

Now *the things that the Scriptures thus principally teach*, are two, in order to the two great Powers or Faculties of Man. 1. In order to his Understanding, what is to be believed, and to be believed principally touching God. 2. In order to his will, or practical Faculty, What God requires to be done.

As touching the Former, What is to be believed? *Believing, and Knowledge, and Opinion, differ in this.*

1. *Knowledge* is that whereby we certainly know any thing to be, or not to be by our Senses, or Reason, or Experience.

2. *Opinion* is a doubtful uncertain perswasion of mind that any thing is or is not; yet not without a mixture of doubting or distrust.

3. *Belief* is a certain perswasion of the truth of any thing upon the credit and authority of another. Now if we be assured, that whatsoever God saith, is most certainly true, (as needs it must be, because Truth is an essential attribute of God) and if we be perswaded surely, that these Scriptures are the Word of God, then of necessity we must believe whatsoever Almighty God in the Scriptures reveals: And this is belief. So that

that the very ſame Truth that may be known by Reaſon or Obſervation, may likewiſe be believed as revealed in the Word of God. Though many things are to be believed, becauſe revealed in the Scriptures, which cannot be fully demonſtrated by Reaſon. Thus though it be partly evident to reaſon that God made the World, and ſo is the object of our Knowledge, yet the ſame Truth, as revealed in the Scriptures, is to be believed, and ſo is the object of our Faith, *Heb.* 11. 3. *Through Faith we underſtand that the Worlds were framed by the Word of God*; that is, We do acknowledge and ſubſcribe unto it as true; becauſe God in the Scriptures, which are his Word, hath revealed and diſcovered it unto us.

And as touching things to be done, the duty of God requires of us, here is the *difference between the performance of duties*, by a Man believing the Scriptures, and another Man. A Believer doth a good work, (for example, a Work of Mercy) and a Heathen, or another Moral Man, doth the ſame work; and yet though the work be, for the matter, the ſame, they very much differ in the value: The Believer underſtands by the Word of God, that it is a duty enjoined him of God to be merciful, *as our Father who is in Heaven is merciful*; he believes it to be the Command of God, and he doth it in obedience to that Commaud, and ſo it is accepted of God; but another Man many times doth it or may do it not upon the ſame account, but it may be meerly upon the inclination of his natural temper, or for vain-glory; and ſo it is not ſo much an act of Obedience to God, as love to himſelf. And therefore in the former, it is the *Obedience of Faith*, in the latter, an Action of Nature.

ECCLES.

ECCLES. XII. 1.

Remember now thy Creator in the days of thy Youth, while the Evil Days come not, nor the Years draw nigh, when thou ſhalt ſay, I have no Pleaſure in them.

TWo *things* are Principally *commended* to us in this text. 1. A *Duty* enjoined, to Remember our Creator.

2. The principal *Seaſon* of that Duty, *The days of our Youth*. Which Seaſon is recommended for this Duty by way of Preference above the *evil Days*; not as if the *Remembring our Creator* were unſeaſonable at any time; but becauſe the time of our Youth is more ſeaſonable than that Evil time, or thoſe Evil Days, wherein we ſhall ſay, We have no Pleaſure in them.

1. *The Duty* enjoined, is to *Remember our Creator*, which imports *two things*. 1. To know our Creator; for we cannot remember what we have not ſome knowledge of.

2. To remember him, often to call him to mind.

1. The former part of this Duty is to *know our Creator*. This is that which aged *David* recommended to his young Son *Solomon*. 1 Chron. 28. 9. *And thou Solomon my Son, Know thou the God of thy Father*. And we have *Two excellent Books*, wherein the Knowledge of God is diſcovered to us; the *Book of his Works*, the Works of his Creation and Providence; and the *Book of his Word*, contained in the Scriptures of the *Old* and *New Teſtament*, wherein he is more fully, and explicitly,

ly, and plainly discovered unto us: These Books we are often to read and consider. And this is the chief Reason, why Understanding and Reason is given unto Mankind, and not unto the *Beasts that perish*; Namely, that we might improve it to the attaining of the Knowledge of Almighty God, in the due consideration of the Works and Word of God: And hereby we learn his Eternity, his Infiniteness, his Wisdom, his Power, his Goodness, his Justice, his Mercy, his All-sufficiency, his Soveraignty, his Providence, his Will, his Purpose concerning Mankind, his Care of them, his Beneficence towards them. *And the Nature of this Knowledge* is not barely Speculative, but it is a knowledge that is Operative; that perfects our Nature; that conforms it to the Image of that God we thus know; that sets Mankind in its due State and Station; keeps it in his just subordination unto the God we thus know, which is our greatest Perfection. This Knowledge must necessarily make us love him, because he is Good, Merciful, Bountiful, Beneficent; and therefore the *Wise Man* chuseth to express him by that Title of *Creator*, from whom we receive our very Being and all the good that can accompany it. This Knowledge teacheth us to be thankful unto him, as our greatest Benefactor; to depend upon him, because of his Power and Goodness; to fear him, because of his Power and Justice; to obey him, because of his Power, Justice and Soveraignty; to walk before him in Sincerity, because of his Power, Justice, and Wisdom. In sum, the several Attributes of Almighty God to strike upon the choicest Parts, and Faculties, and Affections, and Tendencies of our Hearts and Souls, and to tune them into that Order and Harmony that is best suitable to the perfecting of our Natures, and the placing of them in a Right and Just posture, both in Relation to Almighty God, our selves, and others.

2. The second part of our Duty, is, To *Remember our Creator*

Creator thus known; which is to have the Sense and exercise of this Knowledge always about us; to set Almighty God always before our Eyes, frequently to think of him, to make our application to him: For many there are that may have a knowledge of God, but yet the Exercise of that knowledge is suspended; sometimes by inadvertency and inconsiderateness, sometimes by a willful Abdication of the excercise of that Knowledge. And these are such as forget God, that have not God in all their thoughts, that say to the Almighty, Depart from us, we desire not the Knowledge of thy Ways.

The benefits of this Remembring our Creator, are very great: 1. It keeps the Soul and Life in a Constant, and True, and regular Frame. As the want of the Knowledge, so the want of the Remembrance of God, is the cause of that Disorder and irregularity of our Minds & Lives. 2. And consequently the best Preventive of Sin, and Apostacy, and Backsliding from God and our Duty to him. 3. It keeps the Mind and Soul full of constant Peace and Tranquillity; because it maintains a constant, humble, and comfortable Converse of the Soul, with the Presence and Favour of God. 4. It renders all conditions of Life comfortable, and full of Contentment, because it keeps the Soul in the Presence of God, and Communicates unto it continual Influxes of Contentment and Comfort; for what can disturb him, who by the continual Remembrance of his Creator, hath the constant Acquaintance with his Power, Goodness, and All-sufficiency? 5. Though no Man hath ground enough to promise to himself an Immunity from temporal Calamities, yet certainly there is no better expedient in the World to secure a Man against them, and preserve him from them than this: For, the most part of those sharp afflictions that befal Men, are but to make them Remember their Creator when they have forgotten him, that he may open their Ears to Discipline, and awake them to

Remember their Creator, Read *Job* 33. A Man that keeps about him the Remembrance of his Creator, prevents in a great measure the neceſſity of that ſevere diſcipline. 6. In ſhort this Remembrance of our Creator is an Antidote againſt the allurements of the World; the Temptations of Satan; the deceitfulneſs of Sin. It renders the beſt things the World can afford inconſiderable, in compariſon of him, whom we remember; it renders the worſt the World can do, but little and contemptible; ſo long as we remember our Creator, it makes our Lives happy, our Deaths eaſie, and carries us to an everlaſting enjoyment of that Creator, whom we have here remembred.

The Injunction of the Duty of *Remembring our Creator*, is the more *Importantly neceſſary*, 1. In regard of the great conſequence of the benefit we receive from it, as before. 2. In regard of the great danger of omitting it. The truth is, the greateſt part of the miſcarriages of our lives are occaſioned by the want of the remembrance of our Creator; then it is that we fail in our Duty when we forget him. 3. In regard of the many Temptations this World affords to make us forget our Creator; the Pleaſures, and Profits, and Recreations, and Preferments, and Noiſe, and Buſineſs of this Life, yea, many of them, which are in themſelves and in their Nature lawful, are apt to ingroſs our thoughts, our Time, our Cares, and to leave too little room in our Memory for this great duty that moſt deſerves it, namely, *The Remembrance of our Creator*. Our memory is a noble Cabinet, and there cannot be a more excellent Jewel to lodge in (it) than our Great and Bountiful Creator; yet for the moſt part we fill this noble Cabinet with pebbles and ſtraws, if not with dung and filth; with either ſinful, or at leaſt with Unprofitable Impertinent, Trifling Furniture.

2. *The Seaſon* for this Duty, that is here principally commended, is, *The days of our Youth*: And the *Reaſon* that

that commend that Season for this Duty are principally these:

1. Because this is the most *Accepted Time*. God Almighty was pleased under the *Old Law* to intimate this, in (the) reservation to himself of the first fruits and the first Born; and surely the first Fruits of our Lives, when dedicated to his remembrance, are best accepted to him.

2. Because this Season is commonly our *Turning Season* to Good or Evil. And if in Youth we forget our Creator, it is very great difficulty to resume our Duty: Commonly it requires either very extraordinary Grace, or very strong Affliction to reclaim a Man to his Duty, whose Youth hath been seasoned with ill Principles, and the Forgetfulness of God.

3. Because the time of Youth is most *Obnoxious to forget God*; there is great Inadvertency and Inconsiderateness, Incogitancy, Unstableness, Vanity, love of Pleasures, Easiness to be corrupted in Youth; and therefore necessary in this season to lodge the Remembrance of our Creator in our Youth, to be an Antidote against these defects, to establish and fix the entrance of our lives with this great Preservative, the remembrance of our Creator.

4. When Almighty God lays hold of our youth, by as timely Remembrance of himself, and thereby takes the first possession of our Souls, commonly it keeps its ground and seasons the whole course of our ensuing Liv s; it prevents and anticipates the Devil and the World. It is true it may possibly be, that Natural Corruption and Worldly Temptations may suspend the Actings of this principle, but it is rarely extinguished: It is like that abiding seed remaining in him; spoken of by *John*, 1. *Joh.* 3. 9. which will recover him again.

5. The last reason is because there are *Evil days* that *will certainly come*, which will render this work of Remembring our Creator difficult to be first b gun: and therefore it is the greatest Prudence imaginable to lay in

this ſtock, before they come, for it will certainly ſtand us in great ſtead when they come. It is the greateſt Imprudence in the world to defer that buſineſs, which is neceſſary to be done, unto ſuch a time wherein it is very difficult to be done: and it is the greateſt Prudence in the World to do that Work, which muſt be done in ſuch a ſeaſon wherein it may be eaſily and ſafely done. He that lays in this ſtore of Remembrance of his Creator before the Evil Day come, will find it of the greateſt uſe and ſervice to him in that Evil Day.

Now thoſe *Evil Days* are many, and all of them befal ſome, but ſome of them will certainly befal all Mankind.

1. An evil day of publick or private *Calamities*. He that before hand had laid in this ſtock of Remembring his Creator, will be eaſily able to bear any Calamity when it comes; but a Man that hath not done this before hand, will find it a very unſeaſonable time to begin to ſet about it, when Fear, and Anguiſh, and Perplexity, and Storms, and Confuſion are round about him, and take up all his thoughts.

2. The evil day of *Sickneſs* is an unſeaſonable time, or at leaſt a very difficult time, to begin ſuch a buſineſs. When Sickneſs, and Pain, and Diſorder, and Uneaſineſs ſhall render a Man impatient and full of trouble, and his Thoughts full of diſorder, and diſcompoſure, and Waywardneſs, then it will be found a difficult buſineſs to begin the Remembrance of our Creator. It is true, no time is utterly unacceptable of God for this work, but ſurely it is beſt to begin before this evil day come, for then it will be a comfort, and mitigate the Pains and Diſcompoſure of Sickneſs, when a Man can thus reflect upon his life paſt, as *Hezekiah* did in his Sickneſs; *Remember, O Lord, that I have* not failed to remember my Creator in the days of my Health.

3. The evil day of *Old and infirm Age*, which is a Diſeaſe and burthen of it ſelf, and yet is ever accompanied with

with our Sickneſſes, Pains and Diſeaſes, and a Natural forwardneſs, and Moroſity, and Diſcontentedneſs of Mind, and therefore not ſo ſeaſonable to begin the undertaking of this work as the flouriſhing Youth. And indeed, a Man cannot reaſonably expect that the Great God, who invites the remembring our Creator in the Days of our Youth, and hath been ungratefully denied, ſhould accept the Dreggs of our Age for a Sacrifice, when we have neglected the thoughts of him in our ſtrong and flouriſhing age. But on the other ſide, that man, that hath ſpent the time of his youth and ſtrength in the remembrance of his Creator, may with Comfort and Contentment, in his old and feeble Age, reflect upon his paſt life with *Hezekiah*, Remember, *O Lord, I pray thee, that I have not failed to remember thee in the days of my Youth and Strength, and I pray thee accept of the endeavours of my old decayed Age, to preſerve that Remembrance of thee, which I ſo early began, and have conſtantly continued, and pardon the defects, that the natural decays of my ſtrength and age have occaſioned in that Duty.*

4. The evil day *of Death*: when my Soul ſits hovering upon my Lips, and is ready to take its flight; when all the World cannot give my Life any certain truce for a day, or for an hour, and I am under the cold embraces of Death, then to begin to remember my Creator is a difficult and unſeaſonable time: But when I have begun that buſineſs early, and held on the Remembrance of my Creator, it will be a Cordial, even againſt Death it ſelf, and will carry my Soul into the Preſence of that God, which I have thus remembred in and from the days of my Youth, with Triumph and Rejoycing.

Briefly therefore:

1. Remember thy Creator in the days of thy youth; becauſe thou knoweſt not whether thou ſhilt have any other Seaſon to remember him: Death may overtake

thee, and lay thee in the Land of Forgetfulneſs: thy Spring may be thy Autumn, and thy early bud may be the only Fruit that Mortality may afford thee.

2. Remember thy Creator in the days of thy Youth; becauſe it is a time of Invitation: neglect not this Seaſon, becauſe thou knoweſt not whether ever thou ſhalt be again invited to it.

3. Remember thy Creator in the days of thy Youth that thy Creator may remember thee, in the days of thy Sickneſs, and Old Age, and in the Evil Day.

4. Remember thy Creator in the days of thy Youth, leſt thy Creator neglect thee in the Evil Day. Neglected Favours, eſpecially from thy God, may juſtly provoke him never to lend thee more. *Becauſe I called, and ye refuſed, I alſo will laugh at you Calamity, and mock when your Fear cometh.* I. 24, 26.

5. Remember thy Creator in the days of thy Youth, becauſe it will heal the Evil of Evil days, when they come, it will turn thoſe days that are in themſelves evil, to become days of Eaſe and Comfort; it will heal the Evil of the day of Affliction, of Sickneſs, of Old Age, and of death it ſelf; and make it a paſſage into a better, a more abiding Life.

OF THE

Uncleanneſs of the Heart, and how it is Cleanſed.

Pſal. 51. 10.

Cor mundum crea in me, Deus.

THis Prayer imports, or leads us into the *Conſideration of theſe things*: 1. What the condition of every man's Heart is by Nature: It is a foul and unclean Heart. 2. Wherein conſiſts this uncleanneſs of Heart. 3. What is the ground or cauſe of this uncleanneſs of the Heart. 4. Whence it is that the condition of the Heart is changed: It is an Act of Divine Omnipotence. 5. What is the condition of a Heart thus cleanſed, or wherein the cleanneſs of the Heart conſiſts.

I. If the Heart muſt be created anew before it can be a clean Heart, Certainly, before it is thus new formed, it is an impure and *unclean Heart*. And this that is here implyed, is frequently in the Scriptures directly affirmed: *Gen.* 7. 5. *The imagination of the thoughts of the Heart of Man is only Evil continually*: Jer. 17. 19. *The Heart is deceitful above all things, and deſperately wicked, who can know it?* Mark 7. 21. *Out of the Heart proceed evil Thoughts, Adulteries*, &c. And indeed all the Evils that are in the World, are but evidences of the Impurity of the Heart, that unclean Fountain and Original of them.

II. Concerning the ſecond; wherein the *Uncleanneſs* of the Heart conſiſts. The Heart is indeed the *Craſis*, or collection of all the Powers of the Soul in the

full extent of it; and therefore takes in not only the Will and Affections, but the Underſtanding and Conſcience, and accordingly hath its Denomination proper to thoſe ſeveral faculties, as a Wiſe Heart, a Fooliſh Heart, a Believing Heart, an Unbelieving Heart, an Hard Heart, a Soft Heart, and the like. But anſwerable to the Propriety of the *Epithete* Clean or Unclean, it principally concerns the Heart under the notion of Will or Deſire, and the conſequents that are thereupon; and conſequently according to the Propriety of Application, a *Clean Heart* is ſuch a Heart as hath Clean deſires and affections; an *Unclean Heart* is that which hath unclean and impure deſires, a Heart full of evil Concupiſcence. And becauſe the Cleanneſs or Uncleanneſs of the deſires are denominated from their Objects, and not from the Affections or deſires themſelves, which are diverſified according to their Objects; Hence it is that a Heart, that fixeth its deſires upon pure and clean Objects, it is ſaid in that act *to be* a clean Heart, and that which fixeth its Deſires upon Unclean or Impure Objects is an unclean Heart in that Act: Therefore, before we can determine what an Unclean Heart is, it is neceſſary to know what are *Unclean Objects*, the tendency of the Deſires of the Heart whereunto, doth denominate an Unclean Heart. Generally whatſoever is a thing prohibited by the Command of God, carries in it an *Immundities*, an Impurity and Uncleanneſs in it: But that is not the Uncleanneſs principally intended: It is more large and ſpacious than the intent of the text bears: But there are certain Luſts and Impure or Immoderate Propenſions in our Natures after certain Objects, which come under the Name of *Unclean Luſts*; and thoſe are of two kinds: the Luſts of the Mind, and the Luſts of the Fleſh; for ſo they are called and diſtinguiſhed by the Apoſtle. *The Luſts of the Mind* are ſuch as have their Activity principally in the Mind, though

though they may have their Improvements by the *Craſis* and Conſtitution of the Body: as the Luſt of Envy, Revenge, Hatred, Pride, Vain-glory. Theſe are more Spiritual Luſts; and therefore though they are more Devilliſh, yet they are not properly ſo unclean, as thoſe we after mention. *The Luſts of the Fleſh* are ſuch Luſts, as ariſe from our ſenſual Appetites after ſenſual objects; as the Luſts after Meats, Drink and Carnal Pleaſures. And although theſe Objects are not in themſelves ſinful, nor conſequently the Appetites of them unlawful, (for they are planted in our Natures, by the Wiſe and pure God of Nature, to moſt neceſſary and excellent Ends; for the Preſervation of our ſelves and our Kind) yet they do accidentally become Impurities and Uncleanneſs to us, when inordinately affected or acted. And theſe are thoſe *Unclean Objects*, the Deſires whereof do denominate an *Unclean Heart*; but principally the Letter, the Luſt of Carnal Concupiſcence, called by the Scriptures in an eminent manner, *the Luſt of the Fleſh* 1 John 2. 16. *Fleſhly Luſts, that Fight againſt the Soul*, 1 Pet. 2. 11. *Walking after the Fleſh in the Luſts of Uncleanneſs*, 2 Pet. 2. 10. Perchance bearing ſome Analogy to thoſe legal Uncleanneſſes in the Levitical Law, eſpecially to thoſe of *Levit.* 15. Even the very natural Infirmities; nay, thoſe that are not only tolerated, but allowed, carry in them a kind of Impurity and Uncleanneſs. And hence grow thoſe many Legal Impurities which diſabled the *Jews* from coming into the Camp or Tabernacle till they were Purified, as that of Leproſie, touching of dead Bodies, unclean Iſſues, uncleanneſs after Child-birth, uncleanneſs of natural Commixtions, *Lev.* 15. 18. *Exodus* 19. 15. The Uncleanneſs of natural Succeſſions, *Deut.* 23. 13, 14. The waſhings of *Aaron* and his Sons, *Exod.* 30. 20. All which are but Emblems of the Impurity of the Heart, and of the great Care that is to be uſed in the keeping of it Clean: and the

Reaſon

Reaſon is Morally and excellently given, Deut. 23. 14. *For the Lord thy God walketh in the midſt of the Camp, to deliver thee, and to give up thine Enemies before thee: Therefore ſhall thy Camp be Holy, that he ſee no Unclean thing in thee, and turn away from thee.* The Concluſion therefore is, that this Carnal Concupiſcence, the Luſt of the Fleſh predominate in the Heart, is that which principally and by way of Eminence, in reſpect of the ſubject matter of it, denominates an Unclean Heart. But in as much as this Concupiſcence hath ſomewhat in it, that is natural, and conſequently is not ſimply of it ſelf Sin and Uncleanneſs; therefore it is requiſite to give a denomination of uncleanneſs and Impurity to thoſe deſires, that there be ſome Formalities requiſite to the denomination of this to be Unclean and Sinful, which is, when thoſe Deſires are not in ſubjection to right Reaſon; for it being a proceed of the Inferiour Faculties, the ſenſual Appetite; when the ſame is not in ſubordination to that Empire which God hath given the more Heavenly and Noble Powers of the Soul; it becomes confuſion and inverting of the order of Nature; and this is principally *Diſcovered* when theſe Deſires are, 1. Immoderate. 2. Unſeaſonable. 3. Without their proper end. 4. Irregular. 5. Unruly, and without the Bridle of Reaſon.

III. The *Cauſes* of this Uncleanneſs of the Heart, are principally theſe two: 1. The Impetuouſneſs and continual ſolliciations of the Senſual Appetite, which continually ſends up its foul Exhalations and Steems into the Heart, and thereby taints and infects it. The Soul of Man is like a kind of Fire, which if it be fed with clean and ſweet materials, it yields ſweet and comfortable Fumes; but if it be fed with impure, unclean, and ſtinking oyl and exhalation, it is tainted with them, and makes unſavoury thoughts, which are a kind of Fume that riſe from this Fire; and therefore if the diſtemper

of the Body, or ſenſual Appetite, ſend up cholerick Steems in this ſacred Fire, it yields nothing but thoughts of anger and indignation: if it ſends up Melancholy and Earthly Fumes, it fills the Soul with black and diſmal, and diſcontented thoughts: if it ſend up, as moſt ordinarily it doth, ſenſual and fleſhly Steems, it fills the Heart with ſenſual and wanton thoughts. 2. The weakneſs and the defect of the Imperial part of the Soul, the Reaſon and Underſtanding, and this defect is commonly upon theſe two occaſions. 1. The Soul wants a clear Senſe and Judgment, that theſe deſires are not fit to be gratified, but to be denied, at leaſt, when they become Immoderate or Unſeaſonable. It is ordinarily our Infirmity to judge of things as they are at preſent; and therefore if the Preſent preſents it ſelf pleaſing or diſpleaſing, we accordingly entertain it, or refuſe it without any due proſpect to the event or ſtate of things at a diſtance, either becauſe we know it not, or believe it not, or regard it not. If a Man, being ſolicited to unwarrantable or unſeaſonable carnal Pleaſures, hath not a proſpect that the end thereof will be bitterneſs; or if he have ſuch a Proſpect, yet he believes it not; or if he do, yet if his Judgment prefer the ſatisfaction of a preſent Luſt, before the avoiding of an endleſs pain, it is no wonder if he ſubmit to the ſolicitation of his ſenſual Appetite. 2. But if the Judgment be right, yet if the Superiour and more noble part of the Soul have not Courage and Reſolution enough to give the Law to the Inferiour, but yields, and ſubmits, and becomes baſe, the ſenſual Appetite gets the Throne and Captivates Reaſon, and rules as it pleaſeth; and this is commonly the condition of the Soul after a fall: for the ſenſual Appetite once a Victor, becomes imperious, and Emaſculates and Captivates the ſuperiour Faculty to a continued Subjection. And this is the Reaſon why, when Luſts of any kind, eſpecially that of the Fleſh, having gotten

gotten the Maſtery, makes a Man endued with Reaſon and Underſtanding, yet infinitely more intemperate and impure than the very Beaſts themſelves, which have no ſuch Check or advantage of Reaſon: for thoſe noble Faculties of Phantaſie and Imagination, and Memory, and Reaſon it ſelf, being proſtituted to Luſt; doth bring in all the Advantages of its own Perfection to that Service, and thereby ſins beyond the extent of a bare ſenſual Creature; the very Reaſon it ſelf invents new and prodigious Luſts, and Proviſions for them and fulfillings of them; the Phantaſie improves them; the Heart and Thoughts feed upon them; and ſo by that very Perfection of his Nature, which was placed in him to command and regulate theſe Luſts or Deſires of the Senſual Appetite, becomes the moſt exquiſite and induſtrious Advancer of them, and makes a Man infinitely worſe than a Beaſt: for a Beaſt hath no antecedent Speculations of his Luſt, no proviſions for them, but when the opportunity, and his own natural Propenſions incline him to them; when he hath fulfilled his Luſt, thinks no more of it; but Man by the advantage of his Reaſon, his Phantaſie, his Memory, makes Proviſions for his Luſts; yields up his thoughts to ſpeculations of them; ſtudies Stratagems and Contrivances to ſatisfie them. So that by how much his Nature is the more perfect, his ſenſual Luſts are the more exquiſite and unſatiable: and by this means his Heart becomes Unclean, a very Stews of Wantonneſs and Impurity, a box full of nothing, but ſtinking and unſavory Vapors and Steems, the very ſink and receptacle of all the impure deſires of the Fleſh, where they are cheriſhed, and entertained, and ſublimated into impurities, more exquiſite, and yet more filthy, than ever the ſenſual Appetite could arrive unto, and this is an *Unclean Heart*.

And upon theſe Conſiderations a Man may eaſily ſee

ſee how little ground there is for to think there ſhould be a Communion between Almighty God, or his moſt Holy Spirit, with a Man thus qualified; 1. The Heart, as it is the ſeat of the Deſires, is the only fit Sacrifice to be offered up to God; as it is the Chamber of our Thoughts, it is the only fit Room to entertain him in; as it is the Fountain of our Actions, the fitteſt part to be aſſiſted with the Spirit of God; it is the only fit thing that we can give to God; and indeed the only thing in effect that he requires of us. 2. Again, that God is a moſt pure God, his Spirit a moſt Pure and delicate Spirit; and let any man then judge, whether ſuch a naſty, impure, unclean Heart is a fit Sacrifice to be offered to ſuch a God; or a fit receptacle for ſuch a Spirit. It therefore imports ſuch a Man, that hopes to have Communion with God, to have his Heart in a better Temper. Again, it ſeems more than probable to me, that as a Body fed with poyſonous and unwholſom Food, muſt needs by ſuch a Diet contract foulneſs and putrefaction: So the very Soul of Man, which hath ſo ſtrict a conjunction with, and Union to the Body, by continual converſation with, and Subjection to ſuch unclean and fleſhly thoughts, receives a Tincture and an imbaſement by them; which if there were no other Hell, muſt needs make it miſerable in its ſeparation upon theſe two Reſpects; 1. Upon the conſideration of that Uglineſs, which it hath contracted by thoſe impure converſations, and which it might have avoided, if it had in the Body exerciſed its proper Empire over them. 2. By that Diſappointment, which it finds in the State of ſeparation from the fulfilling and ſatisfying thoſe ſenſual Inclinations, which it affected here, and now carrieth with it, but ſtands utterly diſappointed of any ſatisfaction of them.

IV. We conſider *How* it comes to paſs, that a Heart, thus naturally unclean, is *Cleanſed*, which in general is by

by a Reſtitution of the Soul to its proper and native Soveraignty and Dominion over the ſenſual Appetite; and thoſe Luſts that ariſe from the Conſtitution of the Body, and the Connexion of the Soul to it. And this Reſtitution is anſwerable to the Depravation or Impotence, whereby the Soul is Subjected and captivated under whoſe Luſts, which are principally theſe following:

1. The firſt ground of the impotency of the Soul, in ſubduing of the ſenſual appetite is in the underſtanding, which is ſo far weakened or darkned by natural corruption that it is ready in point of Judgment to prefer the preſent fruition of corporal Pleaſures, and the ſatisfaction of the ſenſual Appetite, before the denying of it; for it ſees and finds a preſent contentment in the former, but ſees not the danger and inconvenience that will enſue upon it, nor the benefit and advantage that will inſue upon a due reſtraint and moderation of them; It finds a preſent Contentment and Satisfaction in the one, but it hath not the Proſpect of the other, or if it have, yet the Conviction thereof is ſo weak and imperfect, that the Pleaſures of Sin for a Seaſon do overcome and ſubdue it. For the *Cure* therefore *of this Error and impotency* in their Judgment there ought to be: 1. A *Conviction* that there is a Danger and Inconvenience, that will certainly attend the dominion of Luſt over the Soul; and a Benefit and Advantage that will attend the Victory of the Soul over theſe Luſts.

2. And becauſe there may be an inconvenience in the former, and a benefit in the latter, but yet not ſuch as may with conſiderable Advantage preponderate the Contentment of Luſt, [which is preſent and ſenſible,] there ought to be a Conviction of ſuch an Inconvenience in the former, and ſuch a benefit in the latter, as may moſt evidently and clearly *preponderate* the Contentment and Advantage of the ſatisfying of a Luſt.

3. And becauſe, though theſe inconveniences and Benefits

nefits be never ſo great, yet if there be but a faint, and weak, and imperfect Conviction of it, it will work but a weak reſiſtance againſt the Invaſions or Rebellions of Luſt, and a ſenſible preſent enjoyment of what delights, will eaſily preponderate the weak and faint, and imperfect Convictions, or ſuſpicions rather, of what is Future. It is neceſſary that ſuch Convictions, ſhould be *Sound, Deep, and Strong*; or otherwiſe they will be but Sluggiſh and Languiſhing Opponents againſt the Rhetorick of Luſts, that yield a preſent Delight or Advantage.

4. And becauſe though the Convictions are never ſo ſtrong, yet if they be not Accompanied with Conſtancy, Vigilancy, and ſupplemental Excitations, as the opportunity requires, the Conſtant and perpetual Importunity of Luſt may happen upon a time of Intermiſſion, and gain an Advantage againſt a Soul habitually thus Convinced, it is further neceſſary that there be a *Frequent Conſtant Acting of that Conviction* upon the Soul, or otherwiſe it may be Intangled by the Aſſiduous Importunities of his Luſts.

Theſe things being thus premiſed, it is neceſſary to ſee what kind of *Means* it muſt be that muſt work ſuch a Conviction of ſuch weight and evidence, that may rectifie the judgment in reference to this conteſt with the ſenſual Appetite, and actuate ſuch a Conviction to attain its due effect. *Moral Philoſophy* contains in it excellent Precepts and Reaſonings to the ſubjecting of the ſenſual Appetite to the dictate of Reaſon; and to a Moral Cleanſing of the Heart: But it cannot attain its end; for though it propounds Inconveniences on the one ſide, and Conveniences on the other, yet they have great defects that make it Ineffectual: The things which it propoſeth are in themſelves of unequal weight to the Pleaſure and Content of ſatisfying the ſenſual Appetite, *viz.* On the one ſide Fame and Glory, and Reputation and Serenity of mind; on the other ſide, the Baſeneſs of

of Luſt in compariſon of the excellency of Reaſon, that it is a thing common to us with the Beaſt; and ſuch like: and therefore, though theſe be fine Notions, and ſuch as may be weighty with old Men, whoſe Luſts have left them, yet to young Men, they import nothing. And therefore the Philoſopher well provides for it by determining that *Juvenis non eſt idoneus auditor Moralis Philoſophiæ*, and conſequently it is a kind of Phyſick, that may be good for them that need it not, but of no uſe for them that want it: for the truth is, the Fame and the Infamy are not of weight equivalent to Counterpoiſe the ſatisfaction of a Luſt in thoſe that are inclinable to them.

2. Another great defect in the things propounded is this, that is alſo common to Humane Law, that though they may be of ſome Efficacy to prevent the External Act, when it meets with Infamy in the Action, or Reputation in the forbearing, yet it doth inevitably give a diſpenſation to Sin, if committed with Secrecy; much leſs doth it at all cleanſe the Heart from the love of Luſt, the delight in it, the Contemplation of it. We are therefore to ſearch for a higher, *or more effectual Conviction* than this, and therefore, 1. We muſt ſee whether there be any thing that propounds ſomething that may over-balance the Advantage of Luſt, or the love of it in the Heart. 2. A means of Conviction of the truth and reality of the thing ſo propounded.

For the former, It is apparent that the Sacred Scriptures, and they alone, do furniſh us with ſuch materials; prohibiting not only the Acts of Luſt, but alſo the very Motions and Inclinations to it; the Deſires of the Heart, of it; the love of the Heart, to it; and this under pain of the diſpleaſure of God, everlaſting Death, Hell-fire, *on the one ſide*; on the other ſide, in caſe of obedience to this command, the Favour of God, Everlaſting Life, and Happineſs: and in order to the diſcovering whether our Hearts walk in Sincerity, according to the Command

Command of God, aſſures us that God beholds and obſerves the Motions, Deſires, Inclinations, Thoughts, and Purpoſes of our Hearts, and will then one day lay them open, *When the ſecrets of all Hearts ſhall be revealed.* And theſe are things that are of ſuch a Nature as preponderates all the good that can be in Luſt; furniſheth the Soul with ſuch arguments againſt it as carry Thunder in them. 2. And that theſe may be effectually aſſented to by the Soul, without which they Import nothing to the end we ſpeak of, there are theſe effectual Means, which Almighty God affords us: Firſt, The word of God, which doth not only contain Materials and Perſwaſions for the Cleanſing of the Heart; but alſo a high Evidence of the Truth and Reallity and Benefit of thoſe Materials and Perſwaſions: It is a Convincing and a Cleanſing Word: Jo. 15. 3. *Ye are clean through the Word, which I have ſpoken unto you.* Secondly, a high Congruity of the Word of God, in relation to a future Life of Rewards and Puniſhments unto the very Sentiments of Reaſon and the Light of Nature it ſelf; The Senſe of which life of future Rewards and puniſhments carries with it, not only a Conviction of the great Advantage of a clean Heart above an Unlean Heart, but alſo a very effectual motive to the Cleanſing of the Heart, greater and more vigorous than all the Arguments of the beſt Philoſophers. Thirdly, the Powerful *Spirit of God* works up in the Soul an aſſent unto them; and that of ſuch a ſtrength as is no leſs convincing than Science it ſelf, which is *Faith*, and therefore Faith thus wrought, purifies the Heart, as well as the Life. 3 And for a Conſtant and un-intermitted Application and reminding us of theſe Truths, God is pleaſed to aſſiſt us with the continual aſſiſting Grace of his Spirit acting in and by the Conſcience, which is in a great meaſure cleanſed, quickned, and actuated, which watcheth us and our very Thoughts and Chides them, re-minding

us of theſe great Truths, which we have received; and thereby actuating and acting our Faith of theſe Truths, as often as the occaſion offers it ſelf.

5. And by this means, 1. The Intellectual Power of the Soul is reſtored in a great meaſure to its primitive Dominion, or at leaſt is qualified aright in order to the exerciſing of it.

2. The Will, wherein indeed the Empire of the Soul is principally ſeated, is likewiſe reſtored to its Domination and Rule.

1. Partly by thoſe Impreſſions, which are as before received by the Underſtanding and the practical Determination thereof: for it is clearly preſented now to her, that it is the greater Good to deny Luſt both in the Practice and Love of it, than to Entertain it; And Conſequently the Will moves toward the Greater Good, according to its proper and natural inclination. 2. There is yet a further Effect wrought upon the Will: *viz.* The ſenſe of the Love of Chriſt, the End of his Death, to redeem us from theſe Luſts, whereby, even by an obligation of Gratitude, it takes up Reſolutions of obeying him. This Truth, though it be firſt received in the Underſtanding, and entertained by Faith, yet it doth immediately work upon the Will and Affections: *viz.* An Averſion to that Luſt, that Crucified her Saviour, and which the ſame Saviour, upon the endearment of his own Blood, begs us to Crucifie. 3. There is yet a further work upon the Will by the ſecret and powerful working of the Spirit of God, ſtrengthening and perſwading, and reſtoring it to its Liberty and juſt Soveraignty over the ſenſual Appetite.

A Poem.

A Poem.

THe great Creator gave to Brutes *the light*
of Senſe and Natural Inſtinct, that might
Conduct them in a Senſual Life; by this
They ſteer their Courſe, and very rarely miſs
Their inſtituted Rule, nor yet reject
Its Guidance, or its Influence neglect:
But the Creator's great Beneficence
Gave unto Man, *beſides the Light of Senſe,*
The Nobler Light of Reaſon, Intellect,
And Conſcience to Govern and Direct
His Life and Actions, and to keep at rights
The Motions of his Senſual Appetite:
But wretched Man unhappily deſerts
His Maker's Inſtitution, and perverts
The end of all his Bounty, proſtitutes
His Reaſon unto Luſt, and ſo pollutes
His Noble Soul, his Reaſon, and his Wit:
And Intellect, that in the Throne ſhould ſit,
Muſt lackie after Luſt, and ſo fulfil
The baſe Commands and Pleaſure of her Will:
And thus the humane Nature's great Advance
Becomes its greater ruin; doth inhance
Its Guilt, while Judgment, Reaſon, Wit
Improve thoſe very Sins it doth Commit.
Dear Lord, Thy Mercy ſurely muſt overflow,
That pardons Sins, which from thy Bounty grow.

THE FOLLY AND Miſchief of SIN.

1. IT is a moſt *Unprofitable and Fooliſh* thing; The Content that is in it, is but Imaginary, and dies in the compaſs of a Thought; The Expectation of it is nothing but Diſappointment, and the Fruition of it periſheth in a moment.

2. It is the infallible *Seed of Shame and Miſchief* which, without it be intercepted by Repentance and the Mercy of God, doth as naturally, and infallibly grow from it, as *Hemlock* and *Henbane* do from their proper Seeds: and though the Nature of ſome Sins is more ſpeedy, and viſible in producing that Fruit; yet moſt certainly, ſooner or later, every Sin yields his Crop, even in this Life. The beſt Fruit it yields is Sorrow and Repentance, which though it be good in Compariſon of their Fruit enſuing, if omitted; yet certainly, it is not without much Trouble and Diſcompoſure of Mind; and the Bitterneſs even of Repentance it ſelf, infinitely over-balanceth the Contentment that the Sin did yield.

3. Sin doth not only produce an ungrateful Fruit but there is alſo a certain Spight and *Malignity in the Fruit* it yields, carrying in it the very Picture, Reſemblance and Memorial of the Sin for the moſt part, which dog

dogs a Man in the puniſhment of it, with the very Repetition of the Guilt, a *lex talionis.*

4. It *Poiſons and Invenoms all Conditions*: If a man be in proſperity, it either makes it an occaſion of new Sins to cover or ſecure them that are paſt; or it ſowres and infeſts the very State it ſelf, with ſad pre-apprehenſions of the Fruit due to his Sin; or haunts him in his Jollity, like as I have ſeen an Importunate Creditor, a young Gallant, which blaſts all his Comfort and Contentment. If a Man be in Adverſity, it adds Affliction to Affliction. The beſt Companion of Affliction, is a clear Conſcience, but when a Man hath outward Troubles and a Miſ-giving guilty Soul, it makes his Affliction black and deſperate.

5. It *Diſcompoſeth* and *Diſorders*, and unqualifies a Man *for any good Duty*, either to God or Man: I pray, but I bring along with me a ſenſe of Sin, that makes me ungrateful to my ſelf, and how can I expect to be acceptable to God, the Pure and Holy God, who hates nothing but Sin? I beg Bleſſings, but how can I expect to receive a Bleſſing from him, whom I but lately preſumptuouſly offended? if my Son or Servant hath offended me, and comes to ask a Benefit of me, I look upon it as a ſawcy Preſumption, and can I expect to have better Entertainment from my Maker, than I think fit to allow my Fellow Creature? The truth is, there is no Petition comes ſeaſonably from a Man under the Guilt of Sin, but Pardon, Forgiveneſs, and Mercy.

If I do a Good Work, the Sin that I ſtand guilty of, makes the Comfort I take in it, or in other commendations of it, Inſipid and Empty: my Heart tells me there is a Sin in my Conſcience, that makes me aſhamed to own the Good that is in the Action.

If I ſee a fault in another, that my place or Condition requires me to reprove, the ſenſe of my own Guilt makes me either backward to Reprove, or Condemn

my ſelf, while I am Reproving another, with ſuch thoughts as theſe: *I am reproving a Sin in another, where I ſtand as Guilty in the ſight of God as the perſon reprehended: if he knew my Sin, how juſtly might he throw my Reprehenſion into my own Face, and if he know it not, yet the God of Heaven, before whom I ſtand, and the Conſcience which I bear within me, makes my Reprehenſion of another, a Condemnation of my ſelf.* If I go about any Action of my Life, though never ſo Honeſt, Juſt, and Lawful, yet my miſgiving Thoughts make me either unactive in it, or fill me with pre-apprehenſions of Miſchief or diſappointment in it; how can I expect a Bleſſing from God, whom I have offended, in any Buſineſs I undertake? I carry along with me in all I do, the Curſe that the Lord threatned, Deut. 28. 20. *The Lord ſhall ſend upon thee Curſing, Vexation, and Rebuke in all that thou ſetteſt thy Hands unto*, and verſe 29. *Thou ſhalt not proſper in thy ways*, and verſe 34. *So that thou ſhalt be mad for the Sight of thine Eyes which thou ſhalt ſee*, and verſe 67. *In the Morning thou ſhalt ſay, Would God it were Evening; and at Evening thou ſhalt ſay, Would God it were Morning, for the fear of thine Heart wherein thou ſhalt fear, and for the ſight of thine Eyes which thou ſhalt ſee.*

And certainly all this grows from the Incongruity and Diſſonancy, that is *between Sin, and the true right conſtitution of the Nature of Man*, that is thereby made unuſeful for his proper Operations; juſt as a ſore, or a bone out of Joynt diſables the proper ſerviceableneſs of a Limb; or, as a noxious Humour diſorders the Stomach, Liver, or Spleen, in its proper Office; or, as a Diſeaſe, or ill diſpoſition of the Body makes it unſerviceable to its proper Actions; ſo do the Sins, and Defilements, and Guilt, the reſult of it upon the Soul, diſable it in its Works and Offices: and this is the Evidence of it. Every thing is then in its right Conſtitution when it is in that State that the Wiſe God of Nature ordered it;

it; and so far as it declines from that position or state, so far forth it loseth its Usefulness and proper Happiness; and therefore it is consequently evident, that every thing, that loseth its Usefulness and Happiness, is out of that Constitution that God Almighty meant for it; and therefore, in as much as apparently all Sin doth introduce this disorder and Irregularity, it is plain that Mankind thereby is in another Condition than God at first made him, and intended he should be in.

Hence therefore, it is apparent, *That all Sin is against Nature*, and a violation and Breach even of the Law and Order of Nature; which is nothing else but the Station, Course, and Frame, that God with most admirable Wisdom and Goodness framed for Man. Man stands in *a double subordination*: 1. A Subordination *within* himself, *viz.* Of the Faculties inferiour to the Superiour; and 2. A Subordination to something *without* himself, *viz.* To the Will of his Creator, which though it seems extrinsecal, yet in truth it is essential and necessary.

The *Internal* subordination is of the Inferiour parts and faculties to the Superiour, *Viz.* The Sensual Appetite and Passions to Reason and to Judgment. God hath committed the Body of Man, and those Faculties that are subservient to it, unto the Government of the Light of Judgment and Understanding, that he hath put into the Soul: and because as it is most just that the Soul and its superiour Faculties should be subordinate to the Will and Direction of God, so the Soul stands in need of that Direction in order to the Government of his little Province committed to him; and therefore, as it happens in Government, when the People break the subordination to the Intermediate Magistrate, or the Intermediate Magistrates break the subordination to the Supreme, presently there insues disorder and Mischief & Confusion: so when the Body, or those Faculties, that are

exerciſed in order to it, as the natural Luſts and Inclinations of the Body, or thoſe that reſult much from it, as the Paſſions prevail upon the Judgment or Reaſon, either by their violence, or want of due vigilance and Severity in the Soul in its Adminiſtration, or if the Reaſon and Judgment do neglect or croſs the commands of God, or make not uſe of the Divine Directions to aſſiſt and guide her in her Adminiſtration, this is Sin, and preſently brings Confuſion and Diſorder, and Diſcompoſure in the whole Man, and makes it Unſerviceable for the Ends to which it was ordained.

Of Self-Denial.

1. GOD Almighty hath ſubſtituted the Soul of Man, as his Deputy or *Vicegerent* in that Province which is committed to him, and expects an *Account* from the Soul at his return, or ſooner, how he hath managed that Province or petty Dominion committed to him.

2. *The Province*, or Territory committed to the management of the Soul, are his Body, and thoſe Affections, and Inclinations incident to it; and the Place, Condition, Relation, Abilities, and Opportunities put into his hand by Providence and Divine diſpenſation, together with that Body in this World.

3. *The end of this Subſtitution* of the Soul in this Province is, firſt the Improvement of the Revenue of this Principle, *viz.* The Glory of his Name, Secondly, The improvement of the perfection and advantage of the Soul, the perfecting of the Soul thereby in a Conformity to his Maſter's Will, and fitting of it ſelf and the Body with it for a more noble and divine condition and Imployment.

4. *The breach* of that Truſt committed to the Soul, conſiſts either in the *want of* that due *Improvement* of the Province committed to the Souls Vicegerency, according to the Advantages that it hath; (which is the Caſe of the unprofitable Servant, that did not miſimploy his Talent, but did not improve it to his Maſters Advantage;) or, which is worſe, *Miſ-government and Miſ-imployment* of the Province committed to its Charge to the diſadvantage of the Soveraign and it ſelf.

5. The *Miſ-government* of our Province *conſiſts* principally

cipally in one of these particulars: *viz.* Either in the original and Primary *Defection* of the Soul it self in its Commands and Proceedings, whereby it studieth, Practiseth, and Commands Originally and Primarily against its Principal; and this is Devilish: or Secondly, in the *want of Exercise in a due Superintendency* over its Province, whereby the Subjects, which should be under its Rule and Superintendency, are not kept in their due Subjection neither to the Vicegerent, nor to the Soveraign; but rebel, and by their Rebellion either wholly cast off their Vicegerent and Soveraign together, or by degrees draw over the Vicegerent or Deputy to their Defection.

6. The great *Engines of this Defection* are the *Corrupt Inclinations* of the sensual Appetite, Lusts, and Passions of the Body, and especially those, which are the great Favourites, and most powerful in respect of their Congruity to the Natural Inclinations and temper, or rather distemper of the Body; or those *Temptations* which the World offers, especially such as are most incident to the Place, Station, Relation, or Condition wherein we stand in the World. The former come under the name of the Lusts of the Flesh: The latter under the name of the Lusts of the Eye, and Pride of Life.

7. Those Lusts and Temptations are the Instruments in the hand of Satan, either by Sollicitation to corrupt, or by Power to oppose the Vicegerency of the Soul under God, and to bring it over by allurements or Force, to a Defection from him, and in both ways fight against the Soveraignty of God, and consequently his Glory; and against the Perfection of the Soul, and consequently its Happiness.

8. Those *Lusts are of greatest Power*, that have the greatest dearness to the Body, either in respect of Age, Complexion, Inclination, Condition, or Station; and therefore of greatest danger to the Soul, and fight against

it

it with greateſt Advantage: In a young Man, or a ſtrong ſanguine Complexion, Luxury Wantonneſs and Uncleanneſs are moſt ordinarily moſt prevalent; In an old, or Melancholy Man, Covetouſneſs; In a middle Aged or Cholerick Man, Anger, Ambition, Violence; In a Rich or Powerful Man, Oppreſſion, Diſdain, Pride: In a Poor Man, Diſcontent, Rapine. And there is ſcarce any Man, but hath ſome *Beloved Luſt* or Sin, that he will be content to ſell all the reſt of his Luſts for the enjoyment of that: Tempt him to Luſt not ſuitable to his Complexion, Age or Condition, he will eaſily reject it; but if it be a Luſt ſuitable to his Age, Complexion, or Condition, he will hardly, or with difficulty enough refuſe it.

9. As every Luſt ſuitable to our Age, Complexion, or Condition, is of greateſt Power, and conſequently of greateſt Danger, ſo every ſuch Luſt once entertained in Practice, becomes of greater ſtrength, and conſequently of greater Danger than before, and this upon a double Reaſon: Firſt, Becauſe the Soul is made the weaker, and more emaſculated by the reception and entertainment of a Luſt: then *it is* like *amiſſa pudicitia*, which is the likelier to make a Proſtitute: Senſe of Reputation is a great matter to keep Innocence, but a loſt Reputation makes way for a further degree of Guilt. Again the Soul by admittance and entertainment of Luſt, gains a kind of Intimacy and dearneſs with the Luſt, and admits it with leſs difficulty a ſecond time; becauſe it is now become an Acquaintance. And laſtly, every Sin cauſeth a withdrawing of Divine aſſiſtance from the Soul, and an eſtranging of the Soul from it, a kind of ſhameful abſenting of the Soul from God; and ſo as it loſeth its ſtrength, it loſeth its Confidence of addreſs for it; which every Man's Experience will tell him. Secondly, On the part of Luſt, it is made more bold and confident, and adventuring, than it was before it was entertained;

entertained: it was then more modeſt and baſhful, becauſe it knew not how it ſhould be entertained; but now it grows Confident and Imperious.

10. When Luſt hath gotten the Victory in the Soul, it either makes the Soul which is God's Vicegerent, his Vaſſal, or his Priſoner; either the Soul becomes ſervant and Vaſſal to Sin, or at beſt it is led away Captive by it: And in both caſes, God is dethroned, the Soul imbaſed, and Luſt gets the Empire and Dominion; and the Soul hath either broken his truſt with God, or not performed it as it ſhould: The Province committed to his management loſt, the Government abuſed, the Soveraign injured, and the vicegerent is either become a Rebel or at beſt a Priſoner, by his own default.

11. The *Means of Prevention* of this Inverſion of the Order ſetled by the great Soveraign is; Firſt, that the Deputy *take due notice of his Inſtructions*; for he is not placed in that Province without his Rules of Government which his Soveraign hath delivered him. Secondly, That he be very *Vigilant* over the ſecret Confederacies, Motions, and Riſings of Luſt againſt thoſe Inſtructions; for Luſt is buſie, troubleſome and active and ſtudies and watcheth all opportunities of defection. Thirdly, that he keep his Authority with *Reſolution and Courage*; for Luſt, if it be worthy the name of a Subject, it is a petulant and ſawcy, but yet a ſlavish baſe-minded Subject; a little Countenance will make it inſolent, and a ſevere hand over it will make it ſervile; and eſpecially, that this ſeverity be held over thoſe Luſts, that have or pretend to the greateſt intereſt in the Age, Complexion, Diſpoſition, Quality, Station, or Condition of the Province; for as they have the greateſt opportunities to do miſchief, ſo they will ſooneſt grow Inſolent.

12. Though a ſlight and gentle ſuperintendency over

over Luſt will teach it to Command, yet under a ſevere and rigid government the moſt it will adventure upon, will be to ask admiſſion: and upon ſuch addreſſes the Duty of this Deputy is to be ſo far from giving admiſſion to it, that it ought not to Complement, or Treat, or hold Conference or Debate with it, but *flatly deny* it: As a ſevere Deportment of the Soul muſt keep Luſt from commanding, ſo it muſt check and diſcountenance it in asking; the holding of Conference and debate, and reaſoning with any Luſt, is but a Preparatory to its admiſſion, and gives but the more Confidence, Boldneſs, Importunity and hope of ſucceſs to it. *Eve*'s reaſoning with the Serpent was the firſt breach of her Innocency: Luſt muſt not be mannerly treated withal, but flatly denied. This is that great Doctrine of *Self-Denial* which the New Teſtament ſo ſolemnly enjoyns: for though in truth, our Luſts are not our ſelves, yet thoſe that grow out of our natural Conſtitution or Condition, are next to our ſelves, and by miſtake we are apt to eſteem them, our Eyes, our Hands, our Selves.

13. This kind of dealing with Luſts and Temptations will in a little time diſ-aquaint the Soul with them and make the Soul and them ſtrangers one to another, It is eaſily ſeen, that thoſe things which a Man uſeth himſelf unto, ſo that they ſeem to become another nature, yet ſome deſuetude from them do evidence to him, that they are not ſo neceſſary and unſeparable as he once thought them: A Man that hath accuſtomed himſelf to vain Swearing ſo that he can ſcarce ſpeak a Sentence without an Oath, and when he is told of it, profeſſeth he cannot help it, yet let him reſolvedly break the cuſtom of it, he will not find that he miſſeth that unhappy Rhetorick in his diſcourſe; the like

Aſperam nobis, & inſuavem virtutum viam facit vitiorum Conſuetudo, quæ ſi in partem alteram transferatur, invenietur (ſicut Scriptura dicit) Semita Juſtitiæ lenis. S. Hier. Ep. 14.

like is eaſily ſeen in Drinking, Gaming, Wantonneſs, & thoſe other Sins that are precious and dear to a Man in his cuſtom and uſe of them; by a little reſolute diſuſe of them, he will ſoon find he doth not miſs them; he can eaſily ſpare them, and be without them: nay, he finds as great an inconvenience and burdenſomneſs to re-aſſume them, as before to leave them. And beſides the Reaſons before given, there is this more in it, that the Value and Contentment that is taken in them, is by the great Expectation and Contentment that the Mind ſeeks in the pre-apprehenſions and Image that the Mind makes to it ſelf of them: For the Contentment of the things themſelves barely conſidered, and in themſelves, is but flat and empty; but the Imagination dreſſeth them up beyond themſelves, both in their pre-apprehenſion and fruition: and ſo the Value and Contentment of them is due more to the Fancy and falſe *Idea* of the Mind, than to the things themſelves; and therefore, if once the mind can be eſtranged from converſing with the thought and Imagination of them, they will ſoon loſe their eſtimate and delight; becauſe they are ſeparated and kept aſunder from that which gilds and dreſſeth them into that delightful and amiable ſhape which cozens and deceives Men into their actings of them. Now this ſevere hand againſt them, denying their acceſs, refuſing Converſe with them, doth prevent the Mind from faſhioning of Imaginations of them, and dreſſing up thoſe Imaginations of them in pleaſing and delightful repreſentations, and then in a little while they are quite laid aſide, and not miſſed, nor thought of; and their own natural worth, without that ſecret brooding of the Mind upon them, doth not with any ſtrength, ſollicit or ſubdue the mind to the actings of them. We are in this kind like Children, who have gotten ſome toy into they hands, that, it may be, may be hurtful, and they mightily prize them and ſet a great rate upon them: but let them be taken away,

away, in a little while they will not miſs them, but be as merry and contented, as when they had them.

14. *The Succeſs* of this Uncourteous dealing with our Luſts and Temptations, will much countervail the unpleaſingneſs of the Duty. A man is tempted to a Sin, he holds conference with it, and is inticed to treat with it, and to think of it, and it pleaſeth him; but it is a thouſand to one if it ſtay there; but unleſs ſome great diverſion by the Grace of God, or ſome external reſtraint by ſhame or Puniſhment, prevent him, he commits the Sin; and ſo Luſt, when it hath conceived, will bring forth Sin, and Sin, when finiſhed, will bring forth Shame and Death, or at the beſt, Shame and Sorrow. How will a Man reckon with himſelf; *What am I the better for that Contentment that I took in this Sin; the Contentment is paſt, and that which it hath left me, is nothing elſe but a miſ-giving Conſcience, a Senſe of a diſpleaſed God, aſhamed to bring my Mind in his Preſence, a pre-apprehenſion of ſome miſchief or inconvenience to follow me, a deſpondency of mind to draw near to God under it, and either a great deal of Sorrow and Vexation, or affliction under it, or, which is the uſual gratification of Satan after Sin committed, to put away the remembrance of a Sin paſt, with the committing of another, till at laſt the Guilt grows to ſuch a* Moles, *that a Man is deſperately given over to all kind of Villany; and as his Sins increaſe, his Guilt and Shame increaſeth. On the other ſide, I have denied my Luſt, or my Temptation, and it is gone: Firſt, I am as well without it, as if I had committed it; for it may be the Sin had been paſt, and the contentment that I took in it, and I had been as well without it; but beſide all this, I have no Guilt cleaving to my Soul, no ſting in my Conſcience, no deſpondent nor miſ-giving Mind, no Interruption of my Peace with God or my ſelf; I enjoy my Innocence, my Peace, my Acceſs to God with Comfort: nay. more than all this, I have a ſecret Atteſtation of the Spirit*

of

of God in my Conſcience, that I have obeyed him, and have pleaſed him, and have rejected the Enemy of his Glory and my Happineſs: I have a ſecret advance of my Intereſt and Confidence in him and Dependance upon him: and Favour with him, and Liberty and Acceſs to him, which doth Infinitely more than countervail the ſatisfaction of an impure, and unprofitable, and vexing Luſt, which leaves no foorſteps behind it but Shame, and Sorrow, and Guilt.

15. As Reſolution and Severity to a Mans ſelf is one of the beſt Remedies againſt the flattery and deceit of Luſt, ſo there are certain *Expedients* that are *ſubſervient to that Reſolution*; as namely, Firſt, *Avoiding of Idleneſs*; for the Soul in the Body is like a flame, that, as it were, feeds upon that oily ſubſtance of the Body, which according to the various qualifications or temper of the Body, gives it a tincture, ſomewhat like it ſelf; and unleſs the Soul be kept in action it will dwell too much upon that tincture that it receives from it, and be too intent and pleaſed, or at leaſt, too much tainted, and tranſported and delighted with thoſe fuliginous foul Vapors that ariſe from the Fleſh and natural Conſtitution. Keep it therefore buſied about ſomewhat that is fitted for it, that may divert that intention and Complacency in thoſe fumes, that the inferior part of the Soul is apt to take in them, and ſo to be tempted, tranſported, or abuſed by them. Secondly, A frequent and conſtant *Conſideration of the Preſence of God, and his Holy Angels*, who are Spectators of Conſtancy to God and his Party, and delighted in it; or of thy Apoſtacy, Brutiſhneſs, and Baſeneſs of Mind, and grieved at it. *If a good Man were but acquainted with all my Actions, and Motions of my Mind upon the advance of Luſt and Temptations, it would make me aſhamed to offend in his Sight: but much more, if a pure and Glorious Angel did in my view attend, obſerve and behold me; but when the Eternal God doth behold*

Luke 15. 7, 10.
1 Cor. 4. 9.

behold me, who hath given me this Command to deny my Lusts, and hath told me the danger of yielding to them, that they bring forth Sin and Death, and Hell, offers his Grace to assist me, promiseth Reward to my Obedience and Constancy, how shall I then dare to offend with so much Presumption? Thirdly, a frequent Consideration of Christ's Satisfaction, Sufferings, and Intercession, *These Lusts that now sollicit me to their observance, were those that Crucified my Saviour; it was the end of his Passion to Redeem me, not only from the Guilt, but from the subjection to them. It is he that beholds me; how shall I trample his Blood under Foot? If I prostitute my self unto them how shall I despise, and as much as in me lies, disappoint him in the very end of his Incarnation? How shall I shame his Gospel before Men, and as much as in me lies, put him to Shame in the Presence of the Father, and all the Holy Angels, when they shall be Witnesses of my preferring a base Lust before him? How can I expect the Intercession of my Saviour for me at the right hand of God, who beholds me thus unworthily to serve a Lust, though to my Damnation, rather than obey my Redeemer to my Salvation?* 4. *Frequent* Consideration of Death and Judgment. *A base Lust sollicits me to obey it: shall I accept or deny it? It may be this may be the last Action of my Life, and possibly Death, that might have been respited, if I shall deny my Lust, may be my next event if I obey it: and as Death finds me, so will Judgment find me. Would I be content that such an act as this should be the* Amen *of my Life, and it may be seal me up in eternal Rejection? Would I be content that my Soul should be presently carried into the presence of God, under the last act of my Life to his dishonour? Or, on the other side, if I deny this base importunate Messenger of Hell, and it should please God to strike me presently after with Sickness or Death, would it not be a more comfortable entrance into that black Valley with a clear Conscience, and an Innocent Heart, that could with Comfort say, as once* Hezekiah *did*

upon the like occaſion. *Iſai.* 38. 3. Remember, O Lord, I beſeech thee, how I have walked before thee in truth, and with a perfect Heart; Fifthly. A due *Conſideration of the Iſſue of thoſe ſollicitations of Luſt*; if aſſented unto, the end of it is Death; it will be bitterneſs in the end; it cannot with all its Pleaſures countervail that bitterneſs that will moſt certainly attend it; nor can it give any ſecurity againſt it. Suppoſe thou art ſollicited to a thought or act of Injuſtice, Impurity, or Intemperance, if thou will needs be talking with the Temptation, ask it; *Whether it be not a Sin againſt that God, in whoſe Hands thy Soul is? and if it be, whether his Anger and Diſpleaſure be not a neceſſary Conſequence of that Sin? and if it be, may not he inflict the Iſſues of that Wrath of his, when, and in what meaſure he pleaſeth? and if he may, what ſecurity can this Temptation give againſt it? hath it an Arm of Omnipotence to ſecure me againſt the Power of him, that is Omnipotent? and if it cannot, what Compenſation or amends can it make me, to countervail the Damage of his Wrath, or the very danger of it? Can the Pleaſure or Contentment of the Sin do it? alas! the Pleaſure will paſs away, in, it may be, a Life, a day, a Moment; but the Guilt and torment continues to Eternity.*

Mo-

Motives to Watchfulneſs,

In reference to the Good and Evil ANGELS.

AS we ſee *Plants in a Nurſery*, when they come to a due growth, are tranſplanted into Orchards; and thoſe that are unuſeful are pulled up and caſt into the Fire; or as we ſee *Boys in a free-School*, ſuch as are undiſciplinable, are after ſome years of Probation ſent away to Mechanical Imployments; and thoſe that are ingenious and diligent are Tranſplanted to the Univerſities; So among *the Children of Men in this Life*, thoſe that are Vicious and Incorrigible are by Death rooted out and caſt into a ſuitable Condition, and thoſe that are Veſſels fit for their Maſters uſe, towardly Plants, are by Death Tranſplanted into another Region, a Garden of Happineſs and Comfort. And poſſibly by continuance of time, they receive Improvement and Perfection here: So in that other Region they add to their Degrees of Perfection, and are promoted to further Acceſſions, and Degrees, and Stations of Happineſs and Glory, till they come to the State of *Spirits of juſt Men made perfect*.

Could we ſee *the inviſible Regiment of the World*, by the ſubordinate Government of *Good and Evil Angels*, as once *Eliſha*'s Servant ſaw the Fiery Chariots and Horſemen in the Mount, it would give us another kind of Repreſentation of things, than now they appear to us. We have juſt reaſon to believe that there are *infinite numbers of Spirits of both kinds*, that have their paſſings to and fro, and Negotiations, as well among themſelves as among the Children of Men, and as Ravens, Kites, and

other kind of unclean Birds haunt Carrion, and as Vermine haunt after Putrefaction, and are buſie about it; or as diſorderly, debauched Companions and Ruffians, ever haunt out, and hang upon a diſſolute and fooliſh Heir, till they have ſucked out all his Subſtance and Wealth; So *the impure and corrupted Angels* haunt and flock about a Man given over to Vice, till they have wholly corrupted and putrefied his Soul; and thoſe God Men, whom they cannot win over to them, they purſue with as much Malice and Envy as they can poſſible; and although they cannot come within them, yet as far as they can, they raiſe up External Miſchiefs againſt them, watch opportunities to inſnare or blemiſh them, though the Vigilancy of a better Guard, and their own Prudence and Circumſpection do for the moſt part diſappoint and prevent them. Beſides the diſpleaſure of the great God, there be ſome *Conſiderations* even in *reference to theſe good and evil Angels, to make Good Men very Watchful*, that they fall not into preſumptuous or foul Sins.

Luk. 15. 10. Matth. 18. 10.

1. It cannot chuſe but be a Grief to *the Good Angels*, to be preſent, and Spectators of the Enormities of thoſe, for whoſe Preſervation they are imployed.

2. It muſt in all probability work in them a nauſeouſneſs, and retiring themſelves from ſuch Offenders, at leaſt till they have renewed and waſhed themſelves by Repentance, and made their Peace with God in Chriſt. For there is no greater Antipathy than between theſe Pure and chaſt Spirits, and any Sin or Foulneſs.

3. It cannot chuſe but be a moſt grateful Spectacle to theſe Envious and Malignant *Evil Spirits*, who upon the diſcovery of ſuch a fall of a Good Man, call their Impure Company together, and make paſtime about ſuch an object, as Boys do about a drunken Man, and upbraid the Sacred and Pure Angels. *Look here is your*

Pic-

Pious Man, your Profeſſor: Come ſee in what a Condition he is, and what he is about.

4. It lays open ſuch a Man to the Power and Malice of thoſe Envious Spirits, they have gotten him within their Territories and Dominions; and unleſs God in great Mercy reſtrain them, renders a Good Man obnoxious to their Miſchief: and as the contagion and noiſomneſs of Sin, drives away the pure and Holy Spirits, ſo it attracts and draws together thoſe Impure and Malignant Spirits, as the ſmell of Carrion doth Birds and Beaſts of Prey. It concerns us therefore, to be very vigilant againſt all Sin, and if through inadvertence, Infirmity, or Temptation, we fall into it, to be diligent to make our Peace, and waſh our ſelves as ſoon as we can, in the Blood of Chriſt, and Water of Repentance.

OF THE MODERATION OF THE AFFECTIONS.

Phil. 4. 5.

Let your Moderation be known unto all Men.

Moderation, is that Grace or Vertue whereby a Man governs his ſenſual Appetite, his Paſſions and Affections, his Words and Actions, from all Exceſs and Exorbitancy.

It refers, 1. To the Senſual Appetite: 2. To the Paſſions of the Mind: 3. To Speech and Words: 4. To the Actions of our Life.

1. Moderation in the *ſenſual Appetite*: and this is properly Temperance, which is a prudent Reſtraint of our Appetite from all Exceſs in Eating, Drinking, and thoſe other Inclinations that gratifie our Senſes.

And certainly this becomes us not only as Chriſtians, but as Reaſonable Creatures; for the ſenſual Appetite, and thoſe Inclinations that tend to the gratification of our External ſenſes, are in a great Meaſure the ſame in Men and Brutes, and they are in the due order and uſe Good and Convenient for both: we cannot live without them. But Almighty God hath given to Mankind a higher and a nobler Nature, namely, Underſtanding and Reaſon, which in the Right poſture, and conſtitution of the Humane Nature is to Govern, Guide, Moderate,

Moderate, and order that inferiour Faculty that is common to the Brutes, as well as to Man. And that man that keeps not this Regiment and Superintendency of his Nobler Faculty, degrades himself into the condition of a Brute, and indeed into somewhat worse, for even the Instincts of Brutes do for the most part regulate their sensual Appetite from Excess and Immoderation. But because this belongs to that distinct vertue of Temperance, I forbear further Instances herein.

2. Moderation of our *Passions and Affections*; and these are here principally intended; namely, Love, Hatred, or Anger, Joy, Grief, Hope, Fear, and those other mixt or derivative Passions that arise in Man upon the presentment of their several Objects.

And although *the Passions of the Mind considered* simply in themselves are *a part of our Nature* and not Evil: but when duly regulated and ordered, are of excellent Use to us; yet if they become once unruly, mis-placed, or over-acted, they occasion the greatest trouble in the World both to the Persons themselves in whom they are, and to others. We may easily trace almost all the Sins and Enormities, and Distempers and Troubles, and Disorders, that we observe in our selves or others, to the Immoderation, and Disorder of the Passions. Jam. 4.1.

And therefore the due Moderation of them is of great Consequence, both for the attaining of true Tranquillity of Mind, and great regularity in all we do or say, and to the Common Peace, Order and Benefit of Mankind.

The Moderation therefore of all our Passions *consists principally in these two things*: 1. That they be not mis-placed or set upon wrong Objects; as to Love that which we should not love, but possibly hate; or to hate that which which we should love; and so for the rest. 2. That being rightly placed in respect of their Objects, yet that they be not intended or acted beyond

that degree that may be juſtly allowed to thoſe Objects: And this is properly Immoderation, the former is meerly Miſpriſion, Error, Enormity, Folly.

And therefore when we ſpeak of Moderation of our Paſſions, it is intended in relation to thoſe things, about or upon which our Paſſions may be lawfully uſed or exerciſed, ſo that they be kept within their juſt bounds and meaſures.

And ſince all the Objects of our Paſſions are either ſomething that is Good or ſo thought, as the Objects of our Love, Joy, Hope, or ſomething that is Evil, or ſo eſteemed, as the Objects of our Hatred, or Anger, Sorrow, Fear; *the true meaſure* of theſe Affections or Paſſions is to be made according to the true meaſure of that Good, or that Evil that is the preſent Object of my Paſſion. If the Good or Evil be great, it deſerves a greater Intention of that Paſſion or Affection that is imployed about them; if it be but little, the meaſure of my Paſſion or Affection ought not to exceed it, if it doth, it becomes Immoderate.

And hence it is, that the ſame Paſſion or Affection may be, and indeed ought to be variouſly acted or intended about Objects of the ſame Nature; yet under different degrees of Good and Evil: I may at the ſame time have different Objects of my Love, different ſorts or kinds of Good, and of different allays, ſome more, ſome leſs Good, and my Love may be extended to them all at the ſame time; but the degrees of my Love are diverſified according to the diverſity of the degres of Good that each Object hath, all Circumſtances, adjuncts and conſequences being conſidered. The like may be ſaid, touching Evils that are the Objects of my Hatred, Anger, Sorrow, or Fear.

The Moderation therefore of Affections *requires theſe things* principally: 1. *A Right Judgment or Eſtimate of things* Good or Evil, according to their true natures or degrees, for without this we ſhall not only miſtake in the

the degrees of Good or Evil, but even, in their very natures: we ſhall not only take the leſſer Good or Evil for the Greater, or the Greater for the Leſs; but we ſhall be apt to miſtake the things themſelves, and call Evil Good, and Good Evil. Now it is certain that according to the Judgment that we have touching things Good or Evil, and their values and degrees, accordingly are our Paſſions, and their extents and tranſports meaſured out. If I judge or Eſteem that to be truly Good, which indeed is not, I deliver over to it my affection of Love, Joy, or Hope: and if I Judge that to be a Great and important Good, which is but ſmall or inconſiderable; yet according to the meaſure or Proportion of ſuch Eſtimate, I meaſure out the degree of my Love, Joy or delight in ſuch Good. A Child will ſet as great a rate, and conſequently allow as great a meaſure of his Love or Delight to a Rattle, as a Boy doth to his Top and Scourge, or as a Man doth to a Diamond, all ariſing from the variety of their Judgment, or Eſtimate of the value of the thing. And the like may be ſaid of Evils, and their ſeveral Degrees, with relation to the paſſions of Hatred, Sorrow, or Fear. 2. The ſecond thing requir'd to Moderation, *is a Prudent ſtaid Deliberation* before the Paſſion be put into Motion, that ſo the Judgment be conſulted, touching the Nature of the Object; firſt whether it be Good or Evil; and then what degree of Good or Evil it hath: for be the Judgment never ſo good, yet if Paſſion run before it, and be precipitate upon the firſt and ſudden apprehenſion of the thing propoſed, or objected, and ſo antevert the uſe of Deliberation and the ripening of the Judgment, there muſt neceſſarily, or at leaſt ordinarily follow either miſtake or diſorder, or immoderation in the Paſſion of what kind ſoever; and then the Mind is diſturbed, and put into diſorder ſuddenly; 'tis difficult then to make a right Judgment, or at leaſt, it comes too late, and many times after the miſchief is done by the haſty and precipitate Paſſion, either without

without or at leaſt within the Mind; thus tranſported with Paſſion of any kind.

And therefore the *General Rule* for Moderation of all kind of Paſſions, is, reſolutely to preſcribe to a Mans ſelf this Law; That before he any way gives leave to his Paſſion, he will pauſe and conſider a while, touching the Object preſented, what it is, whether Good or Evil, and if either, then what degree or value it bears. And when once a Man hath thus peremptorily reſolved to give himſelf this Law, and hath a little while inured himſelf to the practice of it, he will find it eaſie and familiar.

This will better appear in the ſeveral inſtances of the *ſeveral Affections* or Paſſions of the Mind; principally in theſe of Love and Hatred, or Anger, Joy and Sorrow, Hope and Fear.

1. *The Affection of Love*, is the principal and Governing Affection of the Mind, and the Root of all other Paſſions, for whatſoever I love, renders that hateful and diſpleaſing, which either prevents me from it, or deprives me of it, and ſo occaſions the Paſſions of Hatred or Anger: whatſoever I love, makes me joyful or delighted in the Enjoyment of it, or ſorrowful in the loſs or deprivation of it, and ſo produceth Joy and Sorrow: whatſoever I love, I hope for, if abſent, or I fear the loſs or deprivation of it, and ſo prduceth Hope and Fear.

The *Object* of this Affection is ſomething that is Good, or ſo apprehended: The greater that Good is, the greater is the Love of it: Therefore the chiefeſt Good draws out the chiefeſt Love; and an Infinite Good an Unmeaſurable and Boundleſs Love: and ſince *Almighty God* is the chiefeſt and Infinite Good, there cannot be any Immoderation or exceſs of Love to him: and therefore this Moderation of our Affection of Love, hath no place in relation to my Love of God, for I cannot love him too much. But this Moderation of this Affection principally reſpects *the good things of this World*

World; as Wealth, Honour, Power, Reputation, Relations, Friends, Health of Body, Pleaſures, and External Contentments, Recreations, Good Cloths, Equipage, and State, and ſuch like.

Theſe Good things of this Life, have in themſelves a juſt meaſure of Good, and therefore according to that meaſure of Good that is in them, they deſerve a proportionable meaſure of our Love; for External Bleſſings are really Bleſſings.

And among the ſeveral Good things of this World, there are ſeveral *Ranks and Degrees* of Good; ſome are Good, ſome are better; and accordingly the proportion or meaſure of Love that I lend to them, is to be moderated and diſtributed and expreſſed, according to theſe different Degrees and Ranks of good that we find in them, or the relation they bear to me; for inſtance, I may love my Wealth, but ſince Wealth is but a uſeful Inſtrument directed other ends, as to ſupport my Life, my Health, my Relations, I am to love it leſs than theſe, becauſe theſe are more valuable, and my Wealth is only deſirable or good to theſe Ends, and ſubordinate to theſe Uſes.

Moderation of Affection *of Love* in relation *to Externals*, conſiſts therefore principally in theſe things;

1. That we have *a juſt Eſtimate* of the Good that is in the thing that we ſet our Love upon, and that we do not over-value them, or expect that good to be in them, that really is not, we muſt look upon them as they are; it may be they are ſuch as have not a perfect ſincere Good in them, but mixture of Evil; or ſuch as have not a ſtable or permanent Good in them, but are mutable or mortal, or ſuch as have a Good in them, proportionate only to our preſent Condition, and when our condition is altered, the Good that is in them vaniſheth: And if they be ſuch, we muſt eſteem them as ſuch, and love them as ſuch; and ſuch for the moſt

moſt part are all Worldly things, Health, Wealth, Friends, Relations, nay, our very Lives.

2. That we look upon all the Good that is in the World, as *derived from the Goodneſs of God*, and infinitely below that Good that is in him: and therefore all our Love to them muſt be ſubordinate to that Love that we owe to God, and muſt be controuled by it, and in all competitions muſt give place unto it: Suppoſe I have great Wealth, or many Relations, I may, nay, in reaſon I ought to bear ſome Love to them; but I muſt remember it is but a derivative and ſubordinate Good, and therefore I muſt Love them with this reſerve and qualification, that if God pleaſe to call for them, I muſt quietly part with them; for as I have them under that condition, ſo the Love I owe to God, the ſupream Good engageth me to ſubmit to his Will, and to obey it; for if I Love him beſt, I muſt be pleaſed with what his Will is pleaſed; for I judge him the beſt Good, and therefore his Will the beſt Will; and the good Pleaſure of his Will muſt be the Rule of my Subjection, otherwiſe his Love hath not the Preheminence.

3. That we make a right, *a due Compariſon between Good things of ſeveral kinds*, and give that the preference in our Love, which upon a due Judgment ought to be preferred; and this concerns and principally diſcovers it ſelf in the Competition of ſeveral good things, and of our affections to them. The Merchant loves his Goods well, but in a Storm to ſave his Life, is content to throw his Goods over-board. And the excerciſe of Wiſdom in this kind, principally conſiſts in the due weighing the ſeveral values of Good things of ſeveral natures, and ranging of them in their ſeveral Ranks; and alſo in the diligent conſideration of the ſeveral Circumſtances, that accompany ſeveral things; for many times ſome good things that are in themſelves preferrable before others, receive an abatement and allay by Circumſtances,

ces, and others leſs preferrable, receive an advance by the Circumſtances that attend them. 1. Therefore touching the *Different Ranks* of things themſelves, in matters of my own private concernment, I am to prefer my Soul and the Good thereof, before all my external advantages, *for what ſhall a Man give in exchange for his Soul*? I am to prefer the Good of my Health, before the Good of my Wealth. Again, in things relating to my ſelf and others, I am to prefer the ſafety of the State wherein I live before my Wealth, yea, and before my own ſafety; becauſe I am ſure when the whole is in danger, I muſt needs be in danger, and many more; I am to prefer a great Good that may accrue to many, before a ſmaller Good; nay, poſſibly an equal Good that may accrue to my ſelf; nay, I am to prefer an apparent greater Good to any Perſon than a ſmall and inconſiderable Good to my ſelf. But above all I am to prefer the Honour and Glory of God, before my own Honour, Reputation, Eſtate, Contentment, or Life it ſelf; becauſe he is the greateſt good, and moſt to be Loved, and the Love to his Honour is but the reſult of my Love to him. Again in things relating to others; I am to prefer a greater Good, that may accrue to one before a ſmaller Good to another; the Good of one Neighbour's Soul before the Good of another's Eſtate, where the one, but not both are juſtly in my power; I may prefer an equal Good to a Relation, before an Equal Good to a Stranger where the concernment or condition of both are Equal; becauſe I have juſt reaſon, to love a Relation before a Stranger. Again, 2. As there are different Ranks of Good, ſo *different Circumſtances* make one Good preferrable before another; If I ſee two Men in danger, and I can but relieve one of them, both being equal to me, I am to prefer the relief of him whoſe danger is greater, and more imminent, before the relief of him whoſe danger is leſs, or more remote; and

herein

herein Prudence and Integrity of Heart must be the director of my Love, and of the Emanations of it, always provided that nothing unjust or dishonest, be mingled with what I do.

4. That as among goods of different Sizes, or Degrees, I am to prefer the best; so among Good things, that at least seem equal, I do prefer the *most lasting and durable*; for Lastingness and Durableness is a special part of the Goodness of any thing; nay, oftentimes a Good that in its present degree or extent is greater; yet if it be less durable, is not so valuable as a less, but more lasting Good; as the greater Wealth, that must be spent in a year, is truly less Valuable, than a smaller Portion that lasts two Years.

5. That we *observe that General Rule* before given; namely, That we never give our affection of Love leave to run out alone, without Judgment and Consideration, going before it, and going along with it: That we suffer not our Passions to deal out their own measures, but our Judgment and Deliberation: That we always keep this Affection, especially under Discipline and Government, and suffer it not to run away from us, as an unruly Beast without a Chain; for it is certain, the due Government of this Affection governs all the rest.

And now if we look abroad into the World, or indeed but strictly and impartially observe our selves, we shall easily observe a marvellous want of Moderation of this Affection. For, not to mention the mis-placing of this Affection, upon what we should really hate, we may see a great Irregularity in the Measure and Order of Exerting this Affection about things, that we may in their measure and kind Love: We talk indeed of loving of God above all, and of the great value we set upon our Souls and everlasting Life, and of Self-Denial, and against loving of the World, and how vain and contemptible a thing the World is; but for the most

moſt part they are but Words and Speculations; when we come to practice and Life, there appears nothing, or very little that anſwers theſe Notions and Speculations; little of that Moderation that thoſe Notions import. We love the World, the Wealth, the Honour, the Pleaſures, the Profits of it, with all our Souls; we make it our principal Buſineſs to attain and enjoy it; we account it our greateſt Calamity when we are croſſed or diſappointed in it. One Man ſets his whole Heart upon his Greatneſs, another upon his Wealth, another upon his Pleaſure and Recreations, another upon his Preferment, another upon the Favour of Great Men, another upon the Applauſe of his Learning or Eloquence, another upon the Beauty of a Miſtreſs or Servant: nay, ſo Childiſh we many times are, that we are inamoured on very Toys, as fine Cloths, handſome Furniture, a Fine Houſe, ſplendid Entertainments, a fine Head of Hair, or Mad Antick Poſtures, or Complements, Affected Words, Geſtures or Phraſes, Apiſh Imitation, Plays, and Gaming, new Faſhions; that many there are that make ſuch Feathers as theſe, the Principal Object of the Love, the Buſineſs and Study of their Lives, and are as much concerned in their diſappointment herein, as if they were undone. Theſe are prepoſterous, and want Moderation in their Affection, becauſe they have no true Judgment or Eſtimate of things, according to their true Values.

THE

THE VANITY AND VEXATION THAT Ariſeth from Worldly Hope and Expectation.

IT is very evident to every Mans experience, that *Hope and Expectation of Good*, is the great Wheel, or rather Weight that moves Man to all actions and undertakings. The Plough-man plows in Hope; and the Merchant adventures in Hope; and the Scholar ſtudies in Hope; and the Soldier fights in Hope; and ſo for all Humane Actions. And thus it muſt needs be, for in Hope or Expectation there are theſe *Ingredients*:

1. *Some End* that a Man hath in proſpect, which carries a Complacency and Suitableneſs to the Mind; as to be Rich, or Powerful, or Learned, or Applauded. Theſe are the ordinary ends of ordinary Men; but there are ends of a nobler Condition, as to be everlaſtingly happy, *&c.* But of theſe nobler and higher Ends, I do not now ſpeak.

2. That end is alſo repreſented as an End *Poſſible* and *Attainable.*

3. That there be alſo a *Means* propoſed *probably* conducing to the attaining of that End; and the Hope or Expectation of that End, is the Spirit or Life that puts a Man upon the uſe and exerciſe of that Means, thus conducible to it; for the moſt part the Complacency that is taken in the Exerciſe of the Means to the attaining of the End propoſed, is at all times equal, and moſt times exceeds the Complacency, that is taken in Enjoyment of the End when attained, for the reaſon hereafter given; for the end is preſent in Expectation in the moſt ample and comprehenſive Image or Idea thereof that can be: And this is that which quickens and drives on Action with intenſiveneſs proportionable to that meaſure of Worth and Value, that the Soul puts upon the End thus proſpected. And therefore he that hath a great and high Expectation and Value of the End propounded, acts with vigour and induſtry; he that ſets but a low Price or Valuation upon the End, as a buſineſs but little preponderating the Trouble and induſtry to attain it, is cold in his Proſecution of it: But if the Labour and Induſtry, that is required in the uſe of that means, appear to equal the Good that is attained in the End, the whole action is for the moſt deſerted; as he that ſets a great Value upon Wealth or Honour, ſpares no pains to attain it: So he that ſets but a low value upon it, is flat and lazy in his Proſecution of it; and he that looks upon it as not countervailing the Pains in acquiring it, ſits ſtill and is idle in it.

For the moſt part the good things of this World, are preſented to Men in expectation, not only in their beſt dreſs, but in an elevated Value above what is in truth in them; and this is therefore ſo upon a double *Reaſon.*

1. The Wiſe Providence of God permitting it, and that

that for this excellent End, to keep Men in Action and in Motion; which is of ſingular uſe for Mankind: For if the things exciting the ordinary Actions of Life did appear with no greater an Elevation than poſſibly they do really and intrinſically bear, the moſt part of Mankind would ſit ſtill and do nothing. This very fallacy, that Men put upon themſelves in over expecting, is a Spur to Action and Motion; which in moſt Men would be wholly intermitted, unleſs the very worldly concerns did ſet them in Action, as the end ſtands thus repreſented to their Expectation.

2. Mankind being indued with a Fancy or Imagination, that hath not only a Power of ſeparating the Good of every thing from the Evil that may poſſibly accompany what it expects, but alſo of ſtuffing and filling the Good with great imaginary Advances, it doth (to pleaſe and gratifie it ſelf) exerciſe both theſe delightful Deceits. If it finds any good in what it expects, it doth upon choice thruſt away and remove all that Evil that is really annexed to it; that ſo it may not be vexed with the pre-apprehenſions of it: and it multiplies and augments, and advanceth and magnifieth that Good that it hath left, that ſo he may with the greater delight expect what he, by his Phantaſie, hath wrought himſelf up to a belief that he ſhall enjoy.

The miſery and unhappineſs that falls upon Mankind, from this advance of the Hope and Expectation of Worldly Ends, is obſervable in one of theſe events thereof.

1. It may be, there is an *utter Fruſtration* of the whole thing deſigned and aimed at, and ſo his Expectation is like the dream of the hungry Man in the Prophet, that dreamed he had eaten, and he awakes and behold he is hungry. Iſai. 29. 8.

2. If he attain the End he expected, be it Wealth, or Honour, or Pleaſure, or the like; *yet many times there doth attend it ſome ſignal Miſchief or Evil*, That he had

not before the Patience to think of, that doth render the whole Enjoyment to be utterly a thing miſchievous, and worſe than a diſappointment. And indeed the things of the World are generally of ſuch a conſiſtency, that a very little evil joined to it, will ſowre and make it unſavory. A want of a little ſpot of Ground for a Garden, will make the fruitions of a Kingdom but inſipid to *Ahab*: and a want of *Mordecai's* Knee, will diſreliſh all the Honour of the great Courtier *Haman*. The truth is, the mind is that which makes any thing uneaſie and it falls out, that a ſmall croſs or trouble to a Mind, eſpecially filled with expectation of a full and intire Happineſs, will be as troubleſome as a ſmall Thorn in a great Mans Foot.

3. But yet further, ſuppoſe we that the thing projected, is attained without any mixture of miſchief attending it; yet here is an inſeparable unhappineſs, that doth attend the moſt perfect Enjoyment of the beſt worldly advantage projected and expected; it is always *leſs than it was expected*. The Expectation flattered it ſelf with much more than what it finds; and a Man doth infallibly find that his Mind and Phantaſie had dreſſed up and adorned the image and Phantaſm of what was projected, much finer and goodlier than he finds it, when he attains it. A Man projecting Happineſs in Honour, Wealth, Friends, Applauſe, Pleaſure, or any other Earthly thing, is much like a Builder, that hath much more content in his Contrivance and Expectation of the Beauty, Comelineſs, Uſefulneſs, Contentment, and other Complacency of his Building, than when it is finiſhed; and when he hath done all, may though exquiſitely ſuitable to his Mind, yet his Contentment vaniſheth in the Fruition, and the Contentment, as it falls ſhort of the Expectation, ſo for the moſt part it dies and vaniſheth with the Enjoyment.

Take

Take therefore this Counſel: Firſt, In all thy deſigns of Temporal Advantages, *keep thy Expectations and Hopes low*, clog them with Suſpicions, and Abatements, and Allays; otherwiſe thy Expectations will cheat thee; and not only ſo, but render that good that thou ſhalt attain (even upon honeſt deſigns) inſipid and flat, becauſe leſs than what thou expecteſt: whereas a low Expectation gives a reliſh to a low Enjoyment. Secondly, *Set not thy Heart upon an earneſt proſecution of Temporal Advantages*: For, if they do not vex thee by Diſappointment, or ſome Thorn or Gall that doth adhere to them, yet it is ten to one they will cheat thee; appear more glorious at a diſtance and in Expectation, than nearer hand, and in Fruition. They are trimmed up with Report and Expectation; but in reallity, and in themſelves, are like the Apples of *Sodom*, beautiful to the Eye, but vaniſh into duſt when touched. *Solomon* was certainly the Wiſeſt, and externally happieſt King that ever the World knew: He had the greateſt opportunity that ever any Man had, to take a full Eſtimate of the World in its choiceſt Enjoyments, by reaſon of his Wealth, and Peace, and Power, and Intereſt, almoſt with all the Princes and Potentates that then reigned. He had a vaſt Judgment and Underſtanding of all things in Nature, and could with exquiſite Skill and Reliſh, ſearch into, and attain all that was externally Good and Deſirable in this World. And beſides all this, he made it his chief buſineſs to ſearch out what was that good for the Sons of Men, under the Son, and this he did neither brutiſhly, as led thereunto by Senſuality, nor ſuperficially, or barely by ſpeculation; but he made it his buſineſs not only ſtrictly to enquire into it by his Reaſon and Judgment, but alſo really to experiment and try the matter he thus ſought after: And having with much induſtry and obſervation climbed, as it were, to the top of all Worldly Felicity and Enjoyment, and beholding

holding the reſt of Mankind, as well as they were able, reaching and clambering, as it were, towards this precipice of Worldly Felicity.

——— *Dum monte potitus*
Spectat anhelantem duras ad faſtigia turbam.

From this high Mountain he beſpeaks Mankind in his critical Book of *Eccleſiaſtes*, as it were in this manner: *Ye Children of Men, I ſee ye are full of great Expectations of and by Worldly Contentments; and you take much pains for the acqueſt of them: Liſten a while what I ſhall ſay to you; I have had thoſe Opportunities of a full diſcovery of the beſt that this World can afford; Wealth, Honour, Pleaſures of all ſorts and kinds, and ſuch Opportunities as none of you ever had or can expect to make the like diſcovery; and I have denied my ſelf nothing that this World can afford to give me Content, and the moſt exquiſite Taſte and Reliſh of them; and I have now arrived to the very* Faſtigium, *the very higheſt point of this Mountain of Pleaſure and Worldly Fruition; and I find my ſelf wholly deceived in what I expected. I expected indeed as great Contentation as you do, but now I have taſted of every Diſh, I find them all to be but vanity and vexation of Spirit. I have not been only diſappointed in what I expected from them, but inſtead thereof I have reaped nothing but Sorrow, Anxiety, Vexation: you do therefore deceive your ſelves in all the pains you take, while ye think from theſe Worldly Enjoyments, ye ſhall acquire Happineſs, yea, or Contentation in them. Be wiſe therefore, and take warning by me, the greateſt example that ever the World knew of this kind. Give over theſe laborious, buſie and vain purſuits of yours: and take out but this concluding Leſſon of mine, which I have learned by infallible Experience,* Fear God, and keep his Commandments, for this is the whole Duty of Man.

Heb.

Heb. XIII. 14.

For here we have no continuing City, but we ſeek one to come.

I Have in *my courſe of Life*, had as *many Stations* and places of Habitation as moſt Men. I have been in almoſt continual Motion; and although of all Earthly things I have the moſt deſired Reſt, Retiredneſs, and a fixed private Station; yet the various changes that I have ſeen and found, the Publick Imployments, that without my ſeeking, and againſt my Inclination have been put upon me, and many other Interventions, as well private as publick, have made the former part of this Text true to me in the Letter, that I have had no continuing City, or place of Habitation. When I had deſigned unto my ſelf a ſettled Manſion in one place, and had fitted it to my convenience and repoſe, I have been preſently conſtrained by my neceſſary imployments to leave it and repair to another: And when again I had thoughts to find repoſe there, and had again fitted it to my convenience; yet ſome other neceſſary occurrences have diverted me from it; and thus by ſeveral viciſſitudes, my dwellings have been like ſo many Inns to a Traveller, though of ſome longer continuance, yet almoſt of equal inſtability and viciſſitudes. This unſetledneſs of Station, though troubleſome, yet hath given me a good and *practical Moral*; namely that I muſt not expect *my Reſt* in this lower World, but muſt make it as the place of my Journey and Pilgrimage, not of my

Repoſe and Reſt, but muſt look further for that Happineſs. And truly when I conſider that it hath been the Wiſdom of God Almighty to exerciſe thoſe Worthies, which he left as Patterns to the reſt of Mankind, with this kind of Diſcipline in this World, I have reaſon not to complain of it as a Difficulty, or an Inconvenience, but to be thankful to him for it as an Inſtruction and Document, to put me in remembrance of a better Home, and to incite me to make a due Proviſion for it, even that Everlaſting Reſt which he hath provided for them that love him; and by pouring me thus from Veſſel to Veſſel, to keep me from fixing my ſelf too much upon this World below. But the Truth is, did we conſider *this World* as becomes us, even as Wiſe Men, we may eaſily find, without the help of any ſuch particular Diſcipline of this Nature, That this World below, neither was intended, nor indeed can be a place of Reſt, but only a kind of Laboratory to fit and prepare the Souls of the Children of Men for a better and more abiding State, a School to exerciſe and train us up into Habits of Patience and Obedience, till we are fitted to another Station, a little narrow Nurſery, wherein we may be dreſſed and pruned, till tranſplanted into a better Paradiſe. The continual Troubles and Diſcompoſures, and Sickneſſes, and Weakneſſes and Calamities that attend our Lives, the ſhortneſs, and continued Vexation occurring in them; and finally, the common examples of Death and Mortality of all Ages, Sexes, Conditions of Mankind, are a ſufficient inſtruction to convince reaſonable Men, that have the Seriouſneſs and Patience to conſider and obſerve, That we have no abiding City here. And on the other ſide, if we will give our ſelves but the leiſure to conſider the great Wiſdom of Almighty God, that orders every thing in the World to ends ſuitable and proportionable; the excellence of the Soul and Mind of Man; the great

Advances

Advances and Improvements his Nature is capable of; the admirable means, the Merciful and Wiſe God hath afforded unto Mankind, by his Works of Nature and Providence, by his Word and Inſtructions, to inable him for a nobler Life, than this World below can yield, will eaſily confeſs that there is another State, another City to come, which becomes every Good, and Wiſe, and conſiderate Man to look after and fit himſelf for. And yet let a Man look upon the generality of Mankind with a due and ſevere Conſideration, they will appear to be like a company of mad or diſtempered People. The generality of the World make it their whole buſineſs to provide for a Reſt and Happineſs in this World, to make theſe vain Acqueſts of Wealth and Honour, and Preferments and Pleaſures of this World, their great, if not only Buſineſs and Happineſs; and, which is yet a higher degree of Frenſie, to eſteem this the only Wiſdom, and to eſteem the careful Proviſion for Eternity, the Folly of a few weak melancholy, fanſyful Men: Whereas it is in truth, and in due time it will moſt evidently appear, that thoſe men that are moſt ſedulous and ſollicitous touching the attaining of their Everlaſting Reſt, are the only true Wiſe Men, and ſo ſhall be acknowledged by thoſe that now deſpiſe them. *Wiſd.* 5. 4. *We Fools accounted his Life Madneſs, and his end to be without Honour. How is he numbred among the Children of God, and his Lot is among the Saints?*

When I come to *my Inn* I have this Conſideration preſently occurs to me. If my Lodging be good and fair, the Furniture ſplendid, the Attendance great, the Proviſions good and well ordered: yet I ſtreight conſider this is not the place of my Reſt, I muſt leave it to Morrow, and therefore I ſet not my Heart upon it. And again, if my Inn be but poor, my Entertainment mean, my Lodging decayed, I do not preſently ſend

for

for Painters, Carpenters, and Maſons to repair, or beautifie it; but I content my ſelf with it, and will bear with the Inconveniences, becauſe I conſider it will be but for a night, and to Morrow I ſhall be gone, and poſſibly come to my Home, where I ſhall be better convenienced. And although the truth is, that this World is little other than our Inn to entertain us in our Journey to another Life; and our ſtay in it is many times very ſhort, yea, our longeſt ſtay here in compariſon of Eternity, is infinitely more ſhort than a Nights lodging at an Inn, in compariſon to the longeſt life here; yet it is a wonderful thing to obſerve how much we are taken up with the concerns of this our Inn, what a ſtir we keep about it, what pains and coſt we imploy in it, how much of our time is laid out upon it; as if it were our only home. If our Lot caſt us upon a handſome Lodging (as it were) and it furniſhed with Wealth, or Glory, or Honour, how we pride our ſelves in it? how goodly we look upon our ſelves? how happy we think our ſelves? what care we have to make it more Rich, Glorious, and Splendid: And on the other ſide, if our Lot caſt us upon a lower, meaner Station; if we are Poor, or Sickly, or Neglected, or under Hatches, what a deal of Impatience, and Diſcontent, and Unquietneſs appears? Nay, though our Lodging and Entertainment in this Inn of the World be pretty well, and will ſerve till we take our Journey; yet if it be not ſo Fine, and Splendid, and Rich and Comely as anothers, if our Meat be enough to ſuffice Nature, if our Cloths enough to protect us from Cold, if our Houſe good enough to keep off the Storms, and defend us from Injuries, yet if theſe be not ſo good as ſuch a Mans, or ſuch a Neighbours, not ſo good as my Anceſtors or Relations, Lord! What a deal of Unquietneſs, and Complaining, and Envy, and Impatience, and Turbulency of mind there is in Men? What Deſigns, and Frauds,

Frauds, and Plots, and Underminings, and undue Means Men take to advance their own condition, and to depreſs others? and all this while never conſider that which would eaſily cure the Extravagance, as well of one Hand, as of the other: Namely, *This is not my home, it is but my Inn; if it be Beautiful, Splendid, Convenient; if my condition in it be Wealthy, Honourable, Proſperous, I will not ſet my Heart upon it, nor think any better of my ſelf for it, nor ſet up my reſt in it: It is but my Inn, I muſt leave it, it may be to Morrow. On the other ſide, if it be but Poor, Weak, Infirm, Ignoble, Low, I will content my ſelf, it is but my Inn, it may ſerve for my paſſage, I ſhall, it may be, leave it to morrow, and then if I have taken that due care that becomes me in my proviſion for my Eternal State, I am certain the caſe will be mended with me; however my Inn be Poor, Mean, Inconvenient, Troubleſome, it is but for a night, my home will be better; I have learned, that I have here no abiding City, but I ſeek one to come.* The benefits of the conſideration of this Text are many:

1. It will teach a Man a very *low eſteem of this preſent World*, and never to ſet the Heart upon it. *Wilt thou ſet thy heart upon that which is not?* It is not an abiding City: Either like the old feigned inchanted Caſtles, it will vaniſh and come to little while we think we have faſt hold of it; or elſe we muſt leave it, we know not how ſoon. It is full of trouble and vexation when we enjoy it; and very unſtable and uncertain is our ſtay in it. 2. But let it be as good it it will, or can be, yet this Text tells of a City that is better worth our Thoughts, an abiding City, a City that cannot be ſhaken, where there are no Troubles, no Thorns, no Cares, no Fears, but Righteouſneſs, and Everlaſting Peace and Reſt.

2. Conſequently it will teach us *to ſeek that which is moſt of value firſt and moſt*, and make that our greateſt Endeavour, which is our greateſt Concernment; namely,

ly, to ſeek that City that is to come, Peace with God in Chriſt Jeſus, and the Hope of Eternal Life. It is true, while we are in this City that continues not (this Inferiour World) God Almighty requires a due care for Externals, and Induſtry in our Imployments, and Diligence in our Callings: It is part of that ſervice we owe to God, to our Families, to our Relations, to our Selves; and being done in Contemplation of his Command, it is an act of Obedience and Religious Duty to him: But this Conſideration will add this Benefit even to our ordinary Imployments in our Calling, it will be ſure to bring a Bleſſing upon it. *Seek firſt the Kingdom of God, and the Righteouſneſs thereof, and all theſe things ſhall be added unto you.* It ſhall be given in as an advantage and over-meaſure. 2. It will add great Chearfulneſs to the Imployments of your Calling, and to thoſe Worldly Imployments that are requiſite for your ſupport and ſubſiſtence, when you ſhall reſign up your Endeavours therein to the good Pleaſure of Almighty God. 3. It will remove all vexatious Sollicitouſneſs and Anxiety from you, when you ſhall have ſuch Conſiderations as theſe; *Almighty God* (*it is true*) *hath placed Men in this World, as in a paſſage to another, and requires of me an Honeſt Imployment for my ſupport and ſubſiſtence; or elſe hath lent me a reaſonable liberal Portion, whereby I may comfortable ſubſiſt without much Pains or Labour; I will uſe it ſoberly, Chearfully, Thankfully: If he bleſs me with Increaſe or greater Plenty, I will increaſe my Humility, Sobriety, and Thankfulneſs; but if it be not his Pleaſure to bleſs me with Plenty and Increaſe; his Will be done, I have enough in that I have; there is another more abiding City, wherein I ſhall have ſupplies without Want, or Fears, or Cares.*

3. This Conſideration will give abundance of Quietneſs, Patience, *Tranquility of Mind in all conditions.* Am I in this World Poor, or Deſpiſed, or Diſgraced,

or

or in Sickneſs, or Pain; yet this Text gives me two great ſupports under it. 1. It will be but ſhort, this lower World, the Region of theſe Troubles and Storms, is no continuing, no abiding City; and conſequently the Troubles and Storms of this Inferiour City are not abiding or long. 2. After this flitting, periſhing City, that thus paſſeth away, this ſowre Life which is but the Region of Death, there ſucceeds another City that indureth for ever, a City not made with Hands, Eternal in the Heavens, a State of Everlaſting Bleſſedneſs, where are neither Cares, nor Tears, nor Fears, nor Poverty, nor Sorrow, nor Want, nor Reproach. I will therefore with all Patience, Chearfulneſs, and Contentedneſs bear whatſoever God pleaſeth to exerciſe me withal in this Life; for I well know that my light Afflictions, which are but for a Moment, ſhall be attended with a far more exceeding and eternal weight of Glory.

Theſe Conſiderations will ſeem but dry and empty, to Men that do not deeply and conſiderately weigh matters: Ordinarily young heads think them, at leaſt, unſeaſonable for their youth; but they muſt know that Sickneſs and Death will overtake the youngeſt in time, and that will undeceive People, and render the beſt appearances of this World, either Bitter, or at leaſt inſipid, and without any pleaſant reliſh; and then the Hopes and Expectations of this City to come, will be more of value to us than the beſt Conveniences and Delights this lower World can afford. Let us therefore in our Health make it our Buſineſs to ſecure our Intereſt in it, and it will be our Comfort and Benefit both in Life and Death.

OF CONTENTEDNESS AND PATIENCE.

COntentedneſs and Patience differ in this, that the Object of the former is any condition, whether it be Good, Bad, or Indifferent; the Object of the latter is any preſent or incumbent Evil. But though they differ in the Latitude or Extent of their Object, yet they both ariſe from the ſame *Principle*, which, if rightly qualified, gives both.

The Meaſure and Original of all Paſſions is *Love*; and the Object of Love, is, that which is really or apparently Good. If our Love be right, it regulates all our Paſſions: For Diſcontent or Impatience ariſeth from the abſence of ſomewhat that we love and value, and according to the meaſure of our Love to the thing we want, ſuch is the meaſure of our Diſcontent or Impatience under the want of it.

He that ſets his love upon that, which the more he loves, the more he enjoys, is ſure to avoid the danger of Diſcontent or Impatience; becauſe he cannot want that which he loves: and though he love ſomething elſe, that may be loſt, yet under that loſs he is not obnoxious to much Impatience or Diſcontent, becauſe he is ſure to retain that

that which he moſt values and affects, which will anſwer and ſupply leſſer wants with a great advantage: The greateſt bent and portion of his love is laid out in what he is ſure to enjoy, and it is but a ſmall portion of love that is left for the thing he is deprived of, and conſequently his diſcontent but little, and cured with the fruition of a more valuable Good.

He that ſets his Love upon the Creature, or any reſult from it, as Honour, Wealth, Reputation, Power, Wife, Children, Friends, cannot poſſibly avoid diſcontent or impatience; for they are mutable, uncertain, unſatisfactory Goods, ſubject to Caſualties; and according to the meaſure of his love to them, is the meaſure of his Diſcontent and Impatience in the loſs of them, or diſappointment in them.

He that ſets his love upon God, the more he loves him, the more he enjoys of him. In other things the greateſt danger of diſappointment, and conſequently of impatience, is when he loves them beſt; but the more love we bear to God, the more love he returns to us, and communicates his Goodneſs the more freely to us. Therefore we are certain that we cannot be diſappointed, nor conſequently have any ground of impatience or diſcontent in that which is our *unum magnum*, the thing we chiefly value.

He that ſets his intireſt love on God, yet hath a liberty to Iſſue a ſubordinate portion of love to other good things; as Health, Peace, Opportunities to do Good, Wife, Children, Friends: and in theſe he may be croſſed and diſappointed. *But the predominant Love of God delivers the Soul from Diſcontent and Impatience*, even under theſe loſſes.

1. Becauſe the Soul is ſtill aſſured of what it moſt values, the love of God returned to the Soul, which compenſates and drowns the other loſs, and the diſcontent that may ariſe upon it.

2. Becauſe

2. Becauſe the Heart is ſatisfied, that theſe loſſes come from the hand of him, whom he loves, of whoſe Truth, Wiſdom, Love and Goodneſs he hath aſſurance, and therefore will be delivered out in meaſure, upon moſt juſt Grounds, and for moſt excellent ends. He ſends an Inſtruction along with his Rod; and the Soul reads love as well in the Rod of God as his Staff.

3. Becauſe the Love of God, taking up the principal bent and ſtrength of the Soul, leaves but a gentle and moderate Affection to the things it loſeth, and conſequently a gentle and eaſie parting with them, or being without them. The great tumult and diſorder that is made in the mind upon Loſſes, Croſſes, or Diſcontents, is not ſo much from the Intrinſical Value of the things themſelves, but from the Eſtimation that is put upon them; were the love to them no more than they deſerve, the Diſcontent and Impatience in the loſs would be very little. Our chiefeſt love, when it is placed upon God, it is placed where it ſhould be; and the mind is then in its right frame and temper, and diſpenſeth its love to other things regularly, and orderly, and proportionably to their worth; and thereby the Diſcontent or Trouble, that ariſeth upon their Loſs or Diſappointment is weighed out according to their true value, agreeable to the juſt meaſure of Reaſon and Prudence: But when our love is out of its place, it becomes Immoderate and Diſorderly; and conſequently the Diſcontents that ariſe upon Diſappointments in the things we immoderately love, become Immoderate, Exorbitant Diſcontents, Impatience, and Perturbation of Mind.

4. Our Love to God brings us to a free Reſignation of our Will to His: For we therefore love him, becauſe we conclude him moſt Wiſe, moſt Bountiful, moſt Merciful, moſt Juſt, moſt Perfect; and therefore muſt of neceſſity conclude that his Will is the beſt

Will, and fit to be the meaſure and rule of ours, and not ours of his: And in as much as we conclude that no Leſs or Croſs befals us without his Will, we do likewiſe conclude that it is moſt fit to be born: and becauſe he never wills any thing, but upon moſt Wiſe and Juſt Reaſons, we conclude that ſurely there are ſuch Reaſons in this Diſpenſation; and we ſtudy, and ſearch, and try whether we can ſpell out thoſe Reaſons of his.

OF MODERATION OF ANGER.

THE Helps againſt *Immoderate Anger* are of two kinds. 1. Previous Conſiderations before the occaſion is offered, to habituate the Mind to gentleneſs and quietneſs. 2. Expedients that ſerve to allay or divert Anger when the occaſion is offered.

Of the firſt ſort are theſe:

1. The conſideration of *our own Failings*, eſpecially in reference to Almighty God, and our duty to him; which are much greater than any demerits of others towards us: I provoke my Creator daily, and yet I deſire his Patience towards me, and find it. With what face can I expect gentleneſs from my Creator, if every ſmall provocation from my fellow Creature puts me into paſſion?

2. The conſideration of *the Unreaſonableneſs of that Diſtemper in reſpect of my ſelf*: It puts me into a Perturbation, and makes me unuſeful for my ſelf or others, while the diſtemper is upon me: It breaks and diſcompoſeth my thoughts, and makes me unfit for buſineſs: it diſorders my Conſtitution of Body till the ſtorm be over: it diſcovers to others my Impotency of Mind,

and is more perceived and obſerved by others, than it can be by my ſelf: It gratifies my Adverſary, when by my Paſſion I improve his Injury beyond the value of it, and injure and torment and damnifie my ſelf more by my own Perturbation, than he can by the injury he doth: It evidenceth a Prevalence of my more inferiour and ſenſual part, common to me with the Beaſts, above my Reaſonable and more Noble part. Sometimes indeed a Perſonated Anger, managed with Judgment, is of ſingular uſe, eſpecially in Perſons in Authority; but ſuch an Anger is but a painted fire, and without Perturbation: But a Paſſionate Anger upon Injuries received, or upon ſudden Conceptions of them, is always without any end at all of Good, either intended or effected: Nay, it is an impediment to the attaining of any Good end: becauſe it blinds the Judgment, and tranſports Men into inconſiderate Geſtures, Words, and Actions.

3. Conſideration *in reſpect of others*, even of the very perſons provoking. It may be they are Inſtruments, permitted by God as his Inſtruments, either to correct, or try me. Peradventure God hath bidden *Shimei* curſe *David*; be not too violent againſt the Inſtrument, leſt peradventure thou oppoſe therein the principal Agent. Again, many Men are of ſuch a pitiful conſtitution, that their injuries ariſe from very impotence of Mind in them: Shall I be angry with them, becauſe they want that underſtanding they ſhould have? And yet it is very ſtrange to ſee the weakneſs and folly of our nature in this Paſſion, that it will break into a Perturbation even with Children, Drunken Men, Mad-men, Beaſts; yea, very dumb things: Witneſs our anger with Cards and Dice, when their chances pleaſe us not; which ſhews the Unreaſonableneſs and Frenzy of this Paſſion.

2. There be ſome Expedients againſt it, even when the occaſion is offered.

1. Carry

1. Carry always a Jealouſie over thy Paſſion, and a ſtrict Watch upon it. Take up this peremptory Reſolution and Practice, *I will not be angry, though an occaſion be adminiſtred.* And let the return upon that Reſolution be the firſt Act after the Provocation given: For if a Man can but bring himſelf to this paſs, that he take not fire upon the firſt offer, the Paſſion will cool. A Man calls then his Reaſon about him, and debates with himſelf: *Is there cauſe I ſhould be angry? Or, is there any Good end attainable by it? Or if it be, what is the juſt medium, or ſize, or meaſure of Anger proportionable to that end?* And theſe Conſiderations will break the firſt on-ſet of Paſſion, and then it ſeldom prevails: For, it is the firſt Wave that carries on the Perturbation to the end, which if it be broken at the firſt, Serenity of Mind is preſerved with much Contentation, and ſenſe of advantage.

2. Take up this Reſolution, never to give thy ſelf leave to be angry, till thou ſeeſt *the juſt Dimenſions of the Provocation.* Firſt, Learn whether there be any ſuch thing done or no: For many times we ſhall find that a falſe report, or a miſ-conception in the Mind, ſets up the Image of an Injury, and preſently the Paſſion ſwells upon it; when, it may be, upon a due examination, there is no ſuch thing at all. Secondly, Admit there be an injury, yet learn what the Circumſtances of it are: For till that be known, though thou haſt a mind to be angry, thou knoweſt not what proportion or Meaſure of Anger to allow, till thou knoweſt the Meaſure of the injury done. It may be it is not ſo great; or it may be it was done by miſtake; it may be it was done upon ſome provocation given by thee, or at leaſt ſo underſtood; and then it is not ſo malicious: and it may be the Man is coming to make thee amends, or to ask thee pardon. This will give leiſure to thy Reaſon, to thy Grace, to come in; and will break the

firſt ſhock, which the cholerick blood gives to the Heart, which raiſeth the combuſtion; and then a Thouſand to one it comes to nothing, and either dies preſently, or languiſheth below the name of a Paſſion.

3. In caſe of *Provocation* to Anger *by Words*, conſider this, that there is nothing ſo much gratifies an ill Tongue, as when it finds an angry hearer: nor nothing ſo much diſappoints and vexeth it as Calmneſs and Unperturbedneſs. It is the moſt exquiſite and innocent Revenge in the World to return gentle words, or none at all to ill language. But on the other ſide, Anger and Perturbation do not only produce what thy adverſary deſires, but alſo puts a Diſcompoſedneſs and Impotence upon thee, that thou becomeſt unable to keep ſilence, or to ſpeak with that reaſon and advantage thou ſhouldeſt.

A PREPARATIVE AGAINST AFFLICTIONS; WITH

Directions for our Deportment under them, and upon our Delivery out of them.

1. IT is the *great folly* that ordinarily poſſeſſeth Men, eſpecially in a proſperous condition, that they *cannot ſuppoſe a Change* of their Eſtates: a living Man can hardly think of dying; a healthy Man can hardly think of ſickneſs; a Wealthy Man can hardly think of Poverty; a Man in the Applauſe and Glory of the World, can hardly think of being under Diſgrace and Reproach.

2. The *Reaſons* of this Difficulty ſeem to be theſe:

1. The preſent condition is a thing that falls under our preſent ſenſe, and takes up our whole conſideration: things that yet are not, are made preſent only by Contemplation: and that, as it doth not ſo ſtrongly affect the mind, ſo there is a long operation that muſt precede, before it can be brought home: a Man muſt conſider whether the State wherein he is, be changeable, and what may change it; and whether it may change for the worſe; or unto what degree of badneſs, and the probabilities or poſſibilities of it; and ſo it requires

quires a long proceſs of the Mind, before a Man can bring himſelf under a ſuppoſition that his condition may change, and change extreamly for the worſe. 2. When that ſuppoſition is received or admitted, yet it being but notional and imaginary, hath not the like ſtrength of impreſſion upon the mind, as that which is preſent and ſenſible, and ſo it ſoon paſſeth away, and hath not ſtrength enough to hold out for any time upon the mind, to work a due preparation and temper in the mind for a change. 3. The preſent condition, when it is grateful to the ſenſe, we are for the moſt part willing to embrace and make the moſt of it; we have not patience to give an allay or abatement to our preſent fruition, by mingling any ſuch ſad conſiderations with it, as that it may change, when the mind begins to put it ſelf upon thoughts of a change of a beloved condition, ſuch replies as theſe do often meet with it: *What? ſhall I be dying while I live? be Sick, when I am well? be Poor when I am Rich? be in diſgrace when I am in Glory? make my ſelf Miſerable while I am happy? it will be time enough to take and bear that Lot when it comes, and not to die, or be in Sickneſs, Poverty and Diſgrace by anticipation: I will take the benefit and ſweetneſs of my preſent happineſs, and not ſowre or abate it by the pre-apprehenſion of a change, if it happens, it will come before it's welcome. I will therefore think as little of it as I may before-hand, and not make that preſent by a needleſs Contemplation, which I would willingly be freed from, if it ſhould at all attack me.* Theſe and ſuch like conſiderations do make Men rather procraſtinate the evil day, than put themſelves under the ſuppoſition of it.

3. The *Inconveniences* that ariſe to the Children of Men, *by this averſeneſs from thinking of a change* of a proſperous condition for a worſe, are very great: 1. A mind that oftentimes in a proſperous condition caſteth it ſelf in worſe by ſuppoſition and contemplation, doth

doth ordinarily uſe his preſent condition Warily, Moderately, Watchfully; but on the other ſide, this incogitancy of a change makes Men Preſumptuous and Confident in their Eſtate, Voluptuous, Imperious, Proud, Immoderate, Vain-glorious: for they want that Correction that ſhould allay and diſcipline it into Moderation. If I am Rich, or in any other proſperous condition, and begin to pride up my ſelf, and to take upon me; preſently a mind accuſtomed to aſſume upon it ſelf, by pre-apprehenſion, a contrary condition will preſently check that Pride and Vanity with ſuch a kind of expoſtulation as this: *How Unſeemly, Imprudent, and Vain is this? what if to morrow I ſhould be caſt down from my Greatneſs, or caſt upon my Bed of ſickneſs, or under the cloud of Diſgrace, or, it may be, taken away by Death? what will then become of this Immoderation? carry it along with me I cannot; for the change of my condition will not bear it; and if with the change of my condition, I do, as I muſt, put off theſe Follies that attend me in this, that which is now my Exceſs, my Sin, will then be my Shame, my Sorrow and Vexation.* 2. As a frequent pre-apprehenſion of diſadvantageous changes tutors the mind to a right uſe of the preſent condition; ſo it admirably fits a Man with ſuch a temper or Spirit, as becomes his changed condition: doth his change require Patience to bear it, Contentedneſs under it, Preparedneſs for it: He hath learned this in the Theory, and hath them laid up ready to be put in ure if the occaſion call for them: if there be no occaſion to practice them, they are no burthen; but if there be, he hath put himſelf to School to Affliction by Premeditation before it comes, and is ready to exerciſe thoſe Vertues when it comes. But on the other ſide, a Man, that being in a condition of Proſperity; never puts himſelf under the ſad thoughts of a change of his preſent Happineſs, if ſuch a change befalls him,

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he is at his wits end; he is surprized, and overwhelmed with it; he knows not how to bear it, but falls into Impatience, or his very Soul dies within him; he is taken before he is prepared, and none of those dispositions, or rather distempers of mind, that were bred up upon his former condition, will at all serve the present, but to distract, and disquiet, and perplex him; as his former Pride, Haughtiness of mind, Greatness of Spirit, Intemperateness, Luxury; they are so far from being at all serviceable and useful to him, that they are as so many Haggs and Furies to torment him; and the things called Patience, and Contentedness, and Humility, and Calmness of Spirit, which are of absolute necessity for his present change, he knows not how to attain or use. 'Tis a miserable, or, at least, a very great Improvidence for a Man then to be learning those Virtues, when the present necessity calls for the use of them: it is like a Thief, who is to learn to read, when he is to pray his Clergy.

4. It is therefore a most *useful and necessary* course for Men in prosperity *to take up the frequent Contemplation of their Change*. *Bilney*, when the true profession of the Gospel in this Kingdom was under Persecution was used to put his finger into the Candle to inure himself the better to undergo Martyrdom; which he at length suffered, possibly with more Resolution and Patience, than if he had omitted that experiment. And surely this practice of Patience would be with more ease, and no less advantage, if in the time of our external Happiness, we did sometimes, and oftentimes, take up such serious Contemplations as these, both in reference to Death, and other external Afflictions: *I am now* alive and well, *but I cannot but know that I am mortal and must die, and my own reason, and every days experience tell me that my time is very uncertain and casual: a small distemper or disorder in any little Vein or Artery,*

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little cold, a little meat undigeſted, may caſt me into a mortal Diſeaſe; a Crum going aſide, a contagious Air; the fall of a Stone on me, or of me upon a Stone, may ſuddenly take away my life. There are ſuch infinite Caſualties that may be mortal to me, that it is no wonder that I ſhould die, but it is that I live. What if it ſhould pleaſe God by any Diſeaſe or Accident ſuddenly to call me to account for my Stewardſhip? are my Accounts ready? is my Peace made? are my Sins pardoned? is my pardon ſealed? is all as ready as it becomes that hour? if it be, well, if not it becomes me ſpeedily to ſet things in order, eſpecially my great concernment: for as this Tree of mine falls, ſo it will lie to all Eternity. Such thoughts as theſe, often and ſeriouſly intreated, would not haſten a Mans death, but would much amend his life: it would put and keep the Soul in right order and temper. *Again, I am now in* Health and Strength, *free from Diſeaſe and Pains; if I am not cut off by an untimely end, I muſt expect that Diſeaſe and Pains will lay hold of me; it may be a burning Fever, or a languiſhing Conſumption, or ſome ſuch Diſeaſe as may make the nights long, and the days troubleſome, every place uneaſie, all things I eat or drink inſipid, every Limb or Vein, Bone or Sinew contributing ſome Pain or Weakneſs, or Faintneſs, or anguiſh to the common ſtock of that Diſeaſe, which I muſt ſuffer. How am I furniſhed with Patience to bear it? can I amend in my ſelf that Frowardneſs, Unquietneſs, Peeviſhneſs, and Impatience that I behold in others in the like caſe?* Believe it, Sickneſs is not the fitteſt time either to learn Vertue, or to make our Peace with God: it is a time of diſtemper and diſcompoſedneſs: thoſe muſt be learned and practiſed before Sickneſs comes, or it will be too late, or very difficult to do it after. *Again I am now abounding with* Wealth; *but* Riches *many times make themſelves Wings and fly away, a Thief, or a Robber, a Plunder, or a Sequeſtration, a falſe Information, or a falſe Oath,*

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The change of Times or Casualties of Fire or War, Oppression from those above, or Tumult from those beneath, the Chaldean *or the* Sabean, *a Word or Action mis-understood, mis-apprehended, or mis-interpreted, and a Thousand Contingences, may take away all my Wealth, so that I may stand and see my Servants deserting me, my Children utterly unprovided for, my self in Extremity and Want. So that I, that have relieved Thousands, must be fain to gain Bread for my self and my little Children, either by the sweat of my own brows, in some low Imployment, or by the charity of others. This may, and may be speedily: Experience of these times have made it visibly possible, wherein Thousands that never dreamt of a change, have unexpectedly felt it. Can I come down to so low a condition with quietness and serenity of mind, without murmuring against Providence, or Cursing, or studying Revenge upon the Instruments of it? Nay, can I entertain this Change with Patience? nay, with Chearfulness? nay, with Thankfulness to God, that he gives me my evil things in this life? if he be pleased but to bless my afflictions to me, and to reserve my portion of Happiness for the life to come, can I still depend upon God? live upon him? and bless his Liberality, if he allow me and my poor Children a piece of Bread and a Cup of Water? can I look through the darkness of my present condition, and behold that Hope of Eternity that is beyond it, and gather more Comfort in that Hope, than all the present Disasters can give Discomfort? If I can do this, my Loss will be my Gain; If I cannot, It should be my business in the time of my Prosperity, to lay up such a stock and treasure against the evil day, which will be above the Malice, and Power, and reach of Men and Devils to deprive me of: Again I am now in* Honour and Esteem *in the World, my Place makes me eminent, and if it did not, yet my* Reputation *is fair and clear and great, it may be I can without Vanity or Ostentation own as much esteem as* Job *doth in his 29 Chap.* The young Men saw me and hid themselves, and the

the Aged aroſe and ſtood up; when the Ear heard me, it bleſſed me; and when the Eye ſaw me, it gave witneſs to me: *But for all this my condition may be changed, as his was, and my next Complaint may be with him. Chap.* 30. But now they that are younger than I, have me in derision, whoſe Fathers I would have diſdained to have ſet with the Dogs of my Flock: and now I am their Song, yea I am their by-word. *I may be branded with the Imputation of the higheſt Crimes; nay, my very Religion and Piety to Almighty God, and my Juſtice, Honeſty, and Fidelity to Men, may be covered with an Imputation of the baſeſt Hypocriſie and Diſhoneſty under Heaven; and though this part of my Reputation hath been my darling, that I valued the higheſt of any thing in the World, and conſequently a blemiſh caſt upon me in this behalf, would wound me deeper than any Worldly loſs; yet a Conſequence of greater Importance would follow upon it, which I value higher than my Reputation,* viz. *The Honour of God, the value and eſteem of Religion would be wounded through this wound; yet if this ſhould befall me, am I in a frame and temper of mind to bear it as I ſhould? can I be contented to ſit under Reproach and Infamy with Patience and Quietneſs of mind? can I content my ſelf with the ſecret witneſs of my own Conſcience, atteſting my Innocence, though the Imputations, under which I ſit, are as black as Hell? can I chearfully make my ſecret appeal to the Searcher of Hearts, and pleaſe my ſelf with the Serenity of his Countenance towards me? Though I am cloathed with Calumnies and Reproaches, can I wait his time for Vindication, and content my ſelf though the World never know my Innocence, ſo as my God and my Conſcience can atteſt it? If I have not arrived at this temper and pitch of mind, it ſhould be my labour to attain it? for without it I ſink under my Reproaches and Infamies, but if I have attained it, then under the moſt dark and cloudy ſtorm of undeſerved Reproach and Infamy I*

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enjoy a Goshen *within my self, I have a beam of light that follows me in the blackest night, and I conquer my Reproaches by suffering them.*

5. But though this exercise of putting our selves under Notional Afflictions, is of singular use to habituate and fit us for such a temper as becomes such a change; yet this is not all; *Afflictions* are *not only* Notional and *Possible*, but there is something more in it; there is a *greater probability of them, than to be freed and exempt from them:* they are not only under that degree of things that may be, but they come near to that degree of things that must be, and that *in these respects.*

1. In respect of *our Sin and Demerits.* Although Afflictions many times are not principally intended as Punishments, but are sent for higher ends; yet it is most certain, that they are deserved to be inflicted as Punishments, and are in their own nature a most necessary consequent of Sin. They are not expiatory or satisfactory Punishments, but they are most certainly Fruits and Effects of Sin: and worldly Crosses and Calamities do as naturally flow from precedent Sins, as the Crop doth from the Seed that is sown. Now in as much as every day I commit some Sin or other, it is no wonder if I reap the Fruits of it in Affliction: It is a wonder rather that I meet with no more Calamities and Crosses in this World; and it is a Mercy, if I meet with them only in this World, and not both in this and that which is to come. *Wherefore doth a living man complain, a Man for the Punishment of his Sin?* Certainly, though there were no Devil or Wicked Men to inflict Punishment upon me, as long as I carry Guilt and Sin about me, it's no wonder if it raise storms upon me: and therefore I have no cause to hope for an Immunity from Trouble, so long as I have no Immunity from Sin.

2. In respect of *our corruption*, we have seen Troubles

bles and Afflictions under the former Conſideration *ſub ratione pœnæ*, under the nature of a Puniſhment; in this conſideration, *ſub ratione medicinæ*, in the nature of a medicine. The former ſhews ſomewhat of the Divine Juſtice to inflict them, the latter much of the Divine Mercy to apply them. The truth is, our Natural Corruptions are very Many, and very Great, and for the moſt part they are moſt diſorderly and dangerous when our condition is Proſperous; it is indeed the Fuel of our Corruptions. Pride, and Vain-glory, and Carnal Confidence, and Security, and Luxury, and Intemperance, and Inſolence, and Arrogance, and Forgetfulneſs of God, and of our ſelves, and of our Mortality, and of our Duty, and a Thouſand ſuch kind of Vermin do grow and thrive upon Proſperity. God almighty therefore ſends Croſſes, and Afflictions, and Troubles, and thoſe to cure, and chaſe away, and ſtarve theſe evil Beaſts. And let any Man obſerve either in himſelf or others, we are generally the worſe for Proſperity; & generally the better under Adverſity, whatſoever Sects or Profeſſions we are of: and it is a far greater difficulty to manage a Proſperous, Glorious condition, than a low or Afflicted condition. Many times when I have read in the Scriptures, that Affliction is the Lot of the Righteous, and in the World ye ſhall have Tribulation, I have looked upon it not only as the Iſſue of the Devil and wicked Mens hatred, but alſo as the wiſe Diſpenſation of Almighty God to ſuffer it; for it is for their Safety and Benefit. Affliction doth in no ſort ſo much endanger a good Man to loſe his Innocence, Worth and Vertue, as Proſperity, Wealth and Honour do: and therefore I have always thought that Man the ſecureſt from Afflictions upon this account, that uſeth his Proſperity with the greateſt Piety, Watchfulneſs, Moderation and Equality of mind; becauſe ſuch a Man keeps a check upon his Corruptions,

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and ſo ſtands in leſs need of this Phyſick: he is like a Man, that in his health keeps a good and orderly Diet, whereby in probability he ſtands in leſs need of a Corrective for Peccant Humours.

3. As God, out of his Mercy to Good Men, ſends many times Afflictions to cure or allay their Corruptions; *So the Devil or Evil Men* will be ſure to inflict them out of Hatred and Envy at their Graces, *Marvel not if the World Hate You, it Hated me before it Hated You.* And it is a great marvel, if any Good Man eſcape Afflictions upon this account: for if he be ſuch a one as being in Proſperity, ſets his Heart too much upon it, then the Devil and the World endeavour to deprive him of his Comfort, to draw him to Murmuring, and Diſcontent, and uſing of unlawful means, or unworthy Compliances, to preſerve that which he ſo much loves: or if he be a Man that in his Proſperity keeps his Heart in a right frame and temper, then the World or the Devil, being diſappointed in that condition, endeavour to ſhake him with the other extream: and though in reference to both, there is Envy, and Malice in the Devil inflicting, yet there is Mercy and Wiſdom in God permitting it: in reference to the former, for the checking and curing of this growth of Luſt, and Corruption: in reference to the latter, for the Tryal of the Sincerity of his Graces, as in the caſe of *Job.*

4. Another reaſon of the Neceſſity of Afflictions to Good Men, is *to carry their Hearts upwards*, and to make them reach after their Everlaſting Hope, and ſet a price upon it. The Good things of this World, though in our judgment we ſet not the like eſteem upon them as upon Heavenly, yet they have this advantage that they are preſent, and therefore affect the Senſe and the Mind more than things that are better at a diſtance: and therefore we are apt to ſet up our reſt here. And this is the reaſon that even Good Men, though they

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value and prize Grace and the inward favour of God, yet they commonly love the World a little too much; and divide their Affections too equally between God and the World; and therefore ſtudy and endeavour ſuch a Contemperation that they may hold both. And hence it is, that God, who requires intirely the Heart, doth many times make the World bitter to us, to make us weary of his Rival, that ſo we may with more Intireneſs and Integrity ſet our Hearts upon Him and upon that Everlaſting Hope, and long after it, and ſatisfie our ſelves with the Expectation of it, and make it our Treaſure, and ſet up our reſt upon it, and in it. And theſe are ſome of thoſe many reaſons that evidence the Neceſſity of Afflictions.

6. And now we will come to conſider theſe *Three matters*. 1. What Preparations we ſhould uſe before Afflictions over-take us. 2. What ſhould be our Exerciſe under it. 3. What ſhould be our frame of mind in caſe of Deliverance from it.

1. And in the firſt place of the firſt of theſe; We have ſeen that it is a Lot to be expected in this World we cannot upon any terms promiſe our ſelves an exemption from it; nay, if we ſhould eſcape all other Temporal Calamities; yet Sickneſs and Infirmities of Body will moſt infallibly over-take us: they are part of that black-guard, that commonly attends death, which is the inevitable Lot of the Living. It concerns us all therefore to be prepared for that, which muſt neceſſarily, ſooner or later, be our condition in ſome kind or other, it may be in many, it may be in all kinds.

1. Therefore the firſt Expedient Preparatory to Afflictions is this: In the time of our proſperity it muſt be our care to *walk with as much Innocence, Watchfulneſs, and Circumſpection as can be*; for it is a moſt certain truth that the Malignity, and Sting, and Venom of Affliction is not ſo much in the things I ſuffer,

as in the ſenſe of my former Guilt and Sin. No Man is in a better condition to bear Afflictions, than he that hath the cleaneſt Conſcience; for, as any Diſtemper in any part of the Body draws all the miſchievous and hurtful Humors of the Body to that part, ſo it is a moſt ſure conſequent of any manner of Affliction, it brings all former Sins to remembrance, and calls the thoughts of them together upon ſuch an occaſion. When *Joſeph*'s Brethren were under a ſtrait in *Egypt*, under the threatnings and ſeeming jealouſies of their unknown Brother, then comes in the remembrance of their injury to their Brother, and it is repreſented to them with all the aggravations that can be, *Gen.* 42. 21. *We are verily guilty concerning our Brother, in that we ſaw the anguiſh of his Soul when he beſought us, and we would not hear: therefore is this deſtreſs come upon us.* Conſcience, that they had before ſtifled and injured, now takes her time to be even with them, and flies upon them when they are in a ſtraight, and then ſhe will be heard, though in their Proſperity ſhe could not. And this Return of the Remembrance of Former Sins, is the very Gall of Affliction: and that principally upon theſe two Reaſons: 1. It is that which weakens and impairs the ſtrength that ſhould bear them; for, for the moſt part all Internal Afflictions, they concern the Body, or the outward Man, whether it be Poverty or Reproach, or Sickneſs, or Pain; and if for all this the Mind be but free, ſhe will be able to bear them pretty well, will ſuggeſt Reaſons for Patience, Hopes for Deliverance, and twenty Allays, at leaſt to mitigate the preſent ſufferings: but when that Mind, and Reaſon, and Judgment, that ſhould ſupport, is likewiſe wounded, and vexed, and tormented, with the Senſe of paſt Sins, and the Storms that are within be as violent and turbulent as thoſe without, there is nothing to bear up againſt the Afflictions, the Soul it ſelf, that

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ſhould ſupport the outward Man, wants ſupport for it ſelf. 2. In all external Troubles, as it is the Duty, ſo it is the Nature of Man to fly to God, and that application poſſibly gains Relief from it, but howſoever it bears upon the Man with a convenient ſtrength againſt them: the very liberty of recourſe to God gains a Dependance, a Hope, a Confidence which Supports in a very great meaſure, under the greateſt Troubles: but this Return of Sins paſt upon the Conſcience and Memory, if it doth not wholly deprive, yet it doth wonderfully interrupt, diſcourage, and divert the Soul from this moſt admirable expedient. When a Man ſhall have ſuch Thoughts as theſe: *I am under a very great Affliction either in my Eſtate, Friends, Name, Body, and I know no way to extricate my ſelf but one, and that is by application to the Almighty and Merciful God; and if I could but do ſo, I were ſafe: but alas! the Memory of my former Sins, my breach of Covenant with him, my frequent Relapſes into Sin, my Ingratitude to him, they fall in upon me, and I dare not, I know not how, I have not the face, the confidence, to come unto him; and ſo I muſt lie and ſink under as well my Guilt, as my Affliction:* And although this is a very falſe way of Argumentation, and ſuch as is moſt diſpleaſing to God, and derogatory to his high Prerogative of Mercy, as well in forgiving as in delivering, who hath given to the moſt hainous Sinner, and under the greateſt Afflictions, a Commiſſion to ask his Mercy, both to Pardon and to Deliver, and that with a promiſe of Mercy; yet it is moſt certain, that, what by our own weakneſs, and what by the Devils Subtilty, the Remembrance of our paſt Sins doth moſt ordinarily make our Addreſſes to God under our Afflictions very difficult. Little therefore do people conſider in the time of their Proſperity, what a ſtock of Venom and Malignity they lay up againſt an evil day, by a diſſolute and ſinful Life. Affliction without this

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moſt accurſed contribution were much more tolerable. If thou meaneſt therefore to make thy Affliction eaſie, keep thy Conſcience clean before it comes: thou haſt then the Strength of thy own Soul to ſupport thee, and the liberty of Acceſs to the moſt Mighty and Gracious God to deliver thee, when thou canſt in the ſincerity of thy Heart with *Hezekiah* appeal unto God: *Remember now* *Iſa.* 38. 3. *O Lord, I beſeech thee, how have I walked before thee in Truth, and with a perfect Heart, and have done that which is good in thy ſight.* I ſay with reverence, keep God thy Friend in thy Proſperity, and thou mayeſt with confidence reſort to him, and relie upon him in Adverſity.

2. But alaſs! when we have uſed all the Care and Induſtry, and Watchfulneſs we can, who can ſay he hath made his ways clean before God? Our Proſperity, and the Temptations that await us from without, and the Corruptions that are within us give us often falls that we know of, and many more that we know not of: if therefore the neceſſity of our condition ſubject us to Afflictions, and the prevalence of our Corruptions ſubject us to Temptations, what hope can I have to have a comfortable Affliction, when I cannot hope to have an Innocent Converſation? Yet there is another expedient to eaſe and lighten Afflictions: if thou canſt not be Innocent, yet *be ſincere and upright Hearted:* An Honeſt and plain Heart, that holds no confederacy with any known Sin, keeps a quiet Conſcience even under Affliction it ſelf. If thou haſt not a Perfect Life, yet be careful in thy Proſperity thou keep a perfect Heart.

3. But yet if thy Heart hath proved deceitful to thee, and thou haſt fallen into any Sin, yet there remains one expedient to ſtop and anticipate the malignity of it from mingling with thy Affliction: Before Afflictions come, be ſure thou *break off thy Sin by Repentance*

pentance. Every Sin leaves a kind of Poiſon in the Soul, and there it many times lies raked up till an evil day comes, and then it begins to work ſome purpoſe: Sound and Serious Repentance to fetch out this Core, this neſt of malignity, cleanſeth this Ulcer that Sin hath gathered. And leſt the malignity of Sin ſhould remain in thy Soul, when Affliction overtakes thee, be careful, 1. That thy Repentance be *frequent and iterated*; and to that end let thy *Examinations* of thy heart and life be *ſtrict and daily.* Poſſibly thou mayſt find a Sin upon thy review that thou didſt not before eſpie, that may deſerve a ſpecial Repentance: but if thou doſt not, yet thy ſins of daily Incurſion require a daily Repentance. 2. That thy Repentance, upon any known Sin committed, be *Speedy*, while thou art in thy Proſperity; let it not lie upon thee till to morrow. Who can tell whether ſome bitter Affliction may not overtake thee before thou haſt repented? and then that Sin will reach out its Venom and Malignity into thy Affliction, and make it worſe. Therefore intercept that accurſed influence of Sin by a ſpeedy Repentance. Thy Repentance will be the eaſier, and thy Affliction the lighter, thy Heart the ſtronger to bear it, thy Acceſs unto Heaven for Deliverance the readier. When a Man lies under a Sin till Affliction come, he hath two great Suits to diſpatch in the Court of Heaven: Firſt, To gain his Pardon. Secondly, To gain Deliverance from, or ſtrength under Affliction. Be careful therefore to get the former diſpatched in thy Proſperity: thou haſt the leſs to do under thy Affliction. When Guilt and Affliction come upon a Man together, they add to each others weight and difficulty of removal: but Affliction meeting with a Conſcience cleanſed by Faith and Repentance is always tolerable, and for the moſt part Comfortable; it loſeth its nature, and becomes another thing: It is a preven-

tion of Sin, a Corrective of Corruptions, an Exercise of Grace, a Conformity to Christ, an Assurance of Gods love, Preparative for Heaven, rather than an Affliction.

4. Above all things *be very careful that thy Affliction be not the just production of thy Sin or Folly:* for in the one case thou sufferest as an Evil Doer; in the other thou sufferest as a Fool; and in neither thou canst take any Comfort. If thou sufferest without thy fault, or for thy Vertue, Piety and Goodness, thou needest not be troubled for the one, and thou mayst most justly rejoyce in the other: but to suffer as an Evil Doer, or as a Busy Body in other mens matters, or for ill Language or passionate Words, or disturbance of the civil Power; these take away both the Comfort and the Glory of these Sufferings. Nay, though the end intended in these Extravagances, may possibly be good, and though the Punishment inflicted exceed the due proportion, and so have somewhat of injustice or extremity in the infliction, yet such a kind of suffering brings little Honour to God, little Peace to a Mans self, and little advantage to others; but rather the contrary. A Man that hath Sins about him hath ill Companions and such as abate the Comfort even of an Innocent Suffering; but when a Man suffers for a Sin or any unjustifiable Action, his sufferings lose the name of Afflictions, and become formally, and in their own nature Punishments: and in such a kind of suffering, though sometimes the Goodness and Wisdom of God, brings Good out of it to the Party that suffers, yet in such, a Man doth not only undergo temporal Loss, Pain and Inconvenience, but hath the inevitable prospect of his Fault and Offence in them, which makes the suffering the more bitter and distastful.

5. Be careful to bring thy self *to a right estimate of the World*, and the Good or Evil of it. Our over-

valuation

valuation of the World, is that which makes us exceed either in the Comfort we take in the injoyments, or in the Perturbation that we ſuffer in the Loſſes or Croſſes of it: and commonly according to the meaſure of our Love unto, or valuation of the things of this Life, ſuch is the meaſure of our Grief or Sorrow, or Deſpondency, or Anger, or Vexation that we entertain in our loſs, or diſappointment in them: For indeed all other Paſſions and Perturbations of the Mind, are but the Handmaids of the paſſions of Love, or Love acted in a different ſhape or method. If I ſet too high a value upon my Wealth, or my Health, or my Honour, or my Relations, or my Credit, then my loſs or diſappointment of any of them will produce an exceſs of Sorrow or Vexation, or Deſpondency, or Anger, or Revenge. Therefore let it be thy buſineſs in the time of thy quiet and proſperity, in the firſt place to ſettle thy Judgment aright, and conſequently thy Affections aright, in reference to *Externals*. Conſider, firſt they are but Externals: they have no ingredient at all in the Man; a Man may be a Fool, or a Vicious and Wicked Man; and yet injoy theſe things in a great meaſure: and a man may be a Wiſe, a Juſt, a Vertuous, a Pious Man, a Man in the favour of God, and yet be without them. 2. They are in their own nature very uncertain things, they are ſubject to a thouſand contingencies, nay, if they ſtand ſecured unto me with the greateſt ſtability that may be, yet my Body is ſubject to many weakneſſes and Diſtempers, and a Diſeaſe in my Body will render all theſe things inſipid and vain to me. What good or content will all my Wealth, my Honour, my fine Houſes, my great Retinue, my great Power do me, when I am in a burning Fever, in a painful Conſumption, nay, under a fit of the Head-ach, or Stone? for ſo ſmall a Diſtemper will make me take no contentment or ſatisfaction at all, in all or any of theſe injoyments, the

truth is, they are but Provisions for the Flesh, and in order to the Body; and when the Body is under a distemper, they become insignificant, useless things. He that is under a strong Pain or Disease finds as little contentment, though he lie on a soft Bed richly furnished, in a chamber richly hanged, in it a Cupboard furnished with a massie Plate, as if he lay in a Cottage. 3. They are but for a time, Death will at last overtake me, and as all my Riches, and Pleasures, and Honours, and worldly Accommodations, cannot prevent or buy it off, so neither will they be of any Comfort or value to me in that hour. Indeed they may make death more troublesom and unwelcome to me, but they cannot at all secure me against it. The plain truth is, Death doth undeceive and open the eyes of the Children of Men; it teacheth us to put the true value upon every thing as it deserves. *My Riches and my Honour, my Pleasures and my Profits, my Gallantry and my Policy, which I made much reckoning of in my life time, when Death comes I shall perceive them to be but Vanity at the best, and set no Esteem upon them: but Piety and Prayers, and Charity, and Interest in God, and in the Merits of Christ, and the Promise of the Gospel, that perchance in my life time I esteemed as dry and useless things, I shall then see to be of greatest value, and accordingly prize them: These I shall carry with me into the Succeeding World; but all my Worldly Comforts, when I pass through this strait Gate of Death, I shall leave behind me, as a Snake leaves behind his antiquated Skin when he passeth through a brake, and never make use of them, or take comfort in them more. And when I come unto the other side of this dead Lake, the Fruitions of all my life past will be forgotten, or at least remembred as a Man remembers a Dream when he awakes; only the Good or Evil of my past life will stick upon me unto all Eternity. Why then should I set my Heart upon that*

which

which is of ſo ſmall a value, ſo little uſe, ſo ſhort and ſo uncertain a continuance? they are things which I may loſe while I live, but I am ſure I cannot keep them when I die; and if they take their farewel ſooner, they do but their kind, and at beſt, do but little anticipate their laſt and neceſſary valediction. I reſolve therefore I will not ſet my Heart upon them, but carry a looſe and flaccid Affection towards them: And if I loſe them, I will not over-much afflict my Soul for the loſs of that, which I had not much reaſon to value while I had it.

And thus a Man ſhould tutor himſelf to a juſt Eſtimate of the Good things of the World; ſo a Man ſhould bring himſelf to a juſt and due Eſteem of the *Evil things* of the World; ſuch as ſickneſs, and Pain, and Impriſonments, and Reproach, and Want, and the like. There are theſe two things that do much allay the ſeverity of thoſe evils. 1. They are but Corporal, they reach no further than the Body, the Husk, the outward Man, the Cottage, they cannot at all get ſo deep as the Soul. 2. They are but Temporal: It is moſt certain that Death will cure and heal theſe Evils; and poſſibly theſe Diſtempers and Sufferings, the leſs ſevere they are, the more tolerable; the more ſevere, the more in probability they will haſten and advance the cure: As nothing that hath an end can make a Man truly Happy; ſo nothing that hath an end can make a Man truly Miſerable; becauſe he hath under his greateſt Miſery the Lenitive of Hope, and Expectation of a Deliverance.

6. But yet farther, *Gain aſſurance of thy Peace with God in Chriſt, and conſequently of thy future Happineſs*; and be frequent in the Contemplation and Improvement of it. This is the great Engine of a Chriſtian, a Magiſtery, that was never attained by the moſt Exquiſite Philoſopher, nor is attainable but in, and by the knowledge of Chriſt who brought Life and Immortality

mortality to light: it is the great expedient whereby a Man attains Victory over the World; Whereby he is able to enjoy Prosperity with Moderation, and undergo Affliction with Patience. *This is the Victory which over-cometh the World, even your Faith*, When a man, under the severest Afflictions, shall have this Assurance, and these Contemplations; *It is true, I am in as low a condition as the World can cast me; my* Estate *torn from me by the basest of Men, and I and my Children exposed to extream* Want and Necessity, *so that I am become little better than a Vagabond upon the Earth, for the attaining of Bread; or at best am driven to the hardest and most sordid imployment that can be consistent with honesty for my supplies of Necessaries, and if by chance my own sweat or others Charity supply me to day, I cannot imagine what shift to make for to morrow; and if this were a condition to which I had been born, or in which I had been bred, use might have made it easy and familiar; but it is not so; I am fallen into this low condition from a plentiful and liberal condition, wherein I had my Table crowned with plenty; and as I wanted not Charity to employ my Plenty, so I wanted not Plenty to supply my Charity: Again, I was in the greatest* Reputation *and* Esteem *among Men that may be, but now I am fallen under the saddest, the basest Scorn and Obloquy, and Reproach, and Imputation that can be, and all this without any Cause: My* Enemies *triumph over me with Scorns, Derisions, and Exprobrations: my former* Friends *bestow upon me a scornful Pity: that is more bitter than the upbraidings of my* Enemies: *the abjects and dregs of the People make me their by-word; and the* Calumnies *under which I suffer are of such a nature, that none dares be my Advocate, but the silent Testimony of my own Conscience and Innocence. Again, under all these pressures it had been some allay if I were but a Citizen of the World, that I had but the liberty to forsake the place of*

1 *John* 5. 4.

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my ſuffering, and go to ſome more auſpicious or tolerable corner of the World; but in that I am alſo prevented, my liberty *is taken from me, and I am penned up in the narrow, dark, loathſome, ſtinking confines of a moſt odious* Priſon, *without the benefit of the Light, or Friends, or indeed of any other Company, than ſuch as make my Impriſonment the more intolerable, Chains and Vermin, and the moſt accurſed Malefactors. Again, I ſuffer not only under reſtraint of a loathſome Gaol, but I am expoſed to lingring Torments, Racks, and Whips, and Famine, and Nakedneſs, and Cold, and continual* Threats, *and ſad* Expectations of worſe *to follow, if worſe there may be. Again, diſmal, and painful, and tormenting* Diſeaſes *ſeize upon my Body, no part of my Body free from pain, no place affords me eaſe, no Cordial gives me comfort; my Breath ſhort and painful and even loathſome unto my ſelf; my eyes conſumed and weary with expectation of a Deliverance; my Heart faint, and not able to ſupport its weak and languiſhing motion; my Stomach gone and not able to receive or digeſt the moſt pleaſant meat; my exhauſted, conſumed Body ſtanding in need of ſupply, and yet unable to receive it; my intrails parcht and ſcorcht with burning heat, which is nevertheleſs the more increaſed by that which ſhould allay it; my Limbs and Joynts, and Arteries torn and racked with tormenting Convulſions; my Sleep gone, or more troubleſome, than if I were awaked; no poſture, no place affording me eaſe or relaxation; in the Morning I wiſh it were Night, and in the Night I long for the Morning; my eaſy Bed affords me no eaſe, and I deſire to riſe, and when I am riſen I cannot bear it, I muſt preſently lie down, importunately longing for this or that meat, and when I have it, loathing the very ſight of it: In ſum, the whole maſs of my Blood corrupted, and my whole Body a bag full of putrefaction, ſtink and corruption, loathſome to my ſelf and others, a very Carcaſs bound to a living Soul, tired with her burthen, exquiſitely ſenſible of it, unable*

either

either to bear it or deliver her self of it. These be some of those sad attendants that accompany this condition, and it may be all those Calamities befal a man at once, together with the loss of Friends, or near Relations, as in the case of *Job*; and then what remains to denominate a Man perfectly miserable, if the calamities of this World can do it? But, if under any or all of those Pressures I can, upon sound ground and assurance, rest upon my hope of Immortality, these and a thousand more External miseries will not only be tolerable, but ease: When I can upon sound Convictions and Experiences practically entertain my self with such thoughts as these. *It is true, I am as miserable in Externals as the World can make me, but in the midst of all my External Losses and Poverty, I have in my prospect a Kingdom prepared for me, that cannot be shaken, a Treasure in Heaven above the Malice and reach of Men and Devils, and after a few days spent in my poor Pilgrimage through this World, I shall as surely possess it, as if I were already actually invested in it; and as this Hope doth allay the sharpness of my passage, so in my arrival to my Happiness, my present suffering will make my future rest more welcome, that Beam of Light and Comfort, that this Hope darts into my Soul, will inlighten my darkest Night here, and walk along with me to my* Canaan, *when Hope shall be swallowed up in Vision and Fruition; in the midst of all the Storms and Reproaches and Vilifyings that the World heaps upon me, I enjoy the Comfortable Presence and Favour of God in my Soul, and his Suffrage, and Attestation, and Acceptance of my Innocence, which doth infinitely more over-balance the Frowns and Contempts of the World, than the favour of the greatest Prince doth over-weigh the Reproaches of the basest Peasant. In the midst of my closest and darkest Restraints, I have that converse, which the strictest guard, the strongest Bars cannot exclude: I have the Presence and Conversation of*

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my Saviour in Christ, and his blessed and Sacred Spirit, which doth cure and heal the noisomness, and supply the retiredness of my closest Restraints; and this company makes my Prison a Temple, wherein I can with his Blessed Apostle, with a Chearful Heart, magnifie my God; my Soul and Mind is at liberty and free in despight of Gates of Brass, and Bars of Iron. In the midst of all my Pains and Sickness, and the tedious declination of my Body to its final corruption and dissolution, I can satisfie my self with an expectation of my happy Resurrection, when this weak, and frail, and dying Body of mine shall be made like unto the glorious Body of my glorified Saviour, and translated into the Company of Saints and Angels; where there shall be no Sickness, nor Sorrow, nor Pain, nor Sin, nor Death, and I shall meet with those Friends and Relations of mine, which died before me in the same hope. I look upon these my Present Pains, and Sickness, and Weakness, as the Harbingers of that dissolution, which shall put an end to them, and begin my Happiness; and hereupon I bear them not only with Patience, but Comfort, (the greater their Violence is, the sooner they will finish their business, and rend away this mortal corrupted Carcass from my Immortal Soul,) and even in the instant of my dissolution can, by the eye of my Faith, discern the blessed Angels ready to transport my Soul, cleansed by the Blood of Christ, into the joys of Heaven, and my blessed Redeemer standing on the other side, as it were, of this dead Lake, ready to receive me, and lead me into those Heavenly Mansions of Rest and Happiness, which he went before to prepare for me. This Hope and Assurance, as it makes the best things of this World, in their best appearance and dress, but light and vain, and empty and nothing: So it makes the worst things that the World and Mortality can inflict or suffer, light and easy. *For these light Afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of Glory: while we look not*

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at the things which are ſeen, but at the things which are not ſeen: For the things that are ſeen are Temporal, but the things which are not ſeen are Eternal. 2 Cor. 4. 17, 18.

Theſe be ſome of thoſe Preparations that will admirably fit and prepare us to meet with Afflictions; and in them theſe two things are to be remembred.

Firſt, That we do not only content our ſelves with Notions and bare Speculations of theſe things, but that we may *practically digeſt them* into our Hearts and Reſolutions, for if they be but notional only, Afflictions, when they come, will eaſily rend and defeat theſe Notions. I have known many Men that have had very excellently Notions of this kind, and could diſcourſe excellently of them; nay, could urge them very effectually upon others, but when any little Croſs hath overtaken them, they have been quite out of all Patience and Comfort, and as much to ſeek how to entertain it, as thoſe that had never known any ſuch matter; nay, a poor experienced Chriſtian, that could not talk half ſo much, hath received the ſhock of Affliction with much more Chriſtian Reſolution than the other; and the reaſon is, the former had digeſted theſe Matters barely into Notion, and the latter he made it Practical and Cordial. When I read *Plutarch* and *Seneca*, and *Tully*, I find excellent Inſtances and Reaſonings to ſupport the Mind in Afflictions; and many times upon the ſoundeſt Grounds that can be. *Plutarch de Animæ Tranquilitate*, tells us, That he that hath learned the Nature of the Soul, and thinks that by Death it ſhall attain a better, or at leaſt not a worſe condition, hath a great freedom from fear of Death, and no ſmall *viaticum* to attain Tranquility of mind in his life. And many ſuch inſtances are given by the *Stoicks*, eſpecially *Seneca*, and by *Tully*. But when the latter came to an exquiſite apprehenſion of his danger from *Anthony*, his

his Philoſophical Notions and Contemplations were too weak to bear up his mind againſt thoſe Fears; and therefore in his Sixtecnth Epiſtle, *Lib.* 10. to *Atticus*, he writes to him to this effect: *If thou have any thing to comfort me, gather it up, and write it not out of Learning or Books*; (*for I have theſe here with me.*) Sed neſcio quomodo imbecillior eſt medicina quam morbus: *But I know not how it comes to paſs, the Phyſick is too weak for the Deſeaſe.* And *Job*, though a Wiſe and Experienced Man, and bore up pretty well in his Afflictions, yet his Friend *Eliphas* tells him, and that truly. *Job*, 4. 3. 5. *Behold thou haſt inſtructed many, and thou haſt ſtrengthned the weak Hands*; *but now it is come upon thee, thou fainteſt*, *&c.* Men may have excellent Theories to ſupport in Affliction, and can apply them to others in that condition, with ſingular dexterity and advantage; yet when the caſe comes to be their own, their Spirits ſink under them, becauſe theſe Theories many times, flote in the Underſtanding, but are not digeſted deeply and practically in the Heart.

Secondly, Whatever you do, *gain this Habit and Temper of Mind.* Actuate and Exerciſe your Faith, make even your Reckonings, get your Peace and Aſſurance ſetled before Sickneſs comes: For a Man in any kind of ſuffering beſides, poſſibly may learn them, becauſe his mind is, or may be in his intire ſtrength; but moſt certainly Sickneſs is an ill time to begin to learn theſe Contemplations, unleſs they are learned before the Diſtempers of the Body diſcompoſe the Mind, and unfit to begin to learn. It is a time when that, which hath been before fitted and laid up in ſtore in the Soul, muſt be drawn out and exerciſed; but it will be a moſt difficult buſineſs then to begin that Leſſon, which ſhould be learned in Health, though practiſed in Sickneſs.

II. Thus much for our Preparation to meet Afflictions. Now concerning our carriage under them.

Firſt,

First in the beginning, and first Onset of any Affliction, be very careful to *keep the Mind in a due temper: Call in all your Aids of Reason, and Duty*, to keep you in a right frame and temper of Moderation; for Affliction of any kind, when it hath lain a while upon a Man, will probably bring him into order; but at the first Onset the passions begin to flie out, and play reaks, and disorder the Soul, and fill it to Perturbation. Then Immoderate Anger, or Murmuring, or immoderate Sorrow, or Fear flie out, and Men thereby become less able to bear for the future, and many times flie out into that Immoderation and Distemper at first, either in Thoughts, or Words, and Actions, that they are sorry for after, and so draw upon themselves a double trouble. First to repent of their folly and immoderation; and then to fit themselves for sufferings; it throws more grains of Sin into the Scale of Afflictions, and makes it heavier, and many times longer than otherwise it would be: And after such Perturbation and Exorbitancy of Passion upon the first inroads of Affliction, a Man hath much ado to bring himself into a right and due temper. This was *Job's* case, in the beginning of his Afflictions he flies out into more Impatience and Disorder, than all the rest of the time; therefore beware and see thou keep thy mind in temper, and check Perturbation at the first Onset; call together all thy Grace and Resolutions, and Reason, to keep thy mind in due temper at first.

Secondly, on the first Onset of any Affliction, *Lift up thy heart to God, desire his Assistance and Grace* to inable thee to carry a due temper and frame of Heart. This is not only thy Duty, and expected from thee by God; but it is a singular help to enable thee to avoid any present Distemper: For it is a means to supply thee with more strength from Heaven to order thy self aright. 2. It brings thy Soul into the Presence of God,

God, before whom it were a ſhame to bring any Perturbation, the Paſſions and Diſtempers of our Minds are under an awe in his Preſence. 3. It is a diverſion of the preſent buſtle and ſtir that Paſſions are apt to make, and being diverted at firſt, they do not ſo ſuddenly, nor ſo eaſily fall into a diſorder. Commonly Paſſions are moſt diſorderly and impetuous upon the firſt occaſion, and if they be then interrupted or diverted, the ſuccors even of common Reaſon, much more of Grace, have opportunity to rally themſelves, and prevent Immoderate Perturbation.

Thirdly, Make as ſpeedy an Inquiſition as thou canſt, *into thy own ſtate*, and what the cauſe of this Affliction may be: *Let us ſearch and try our ways*, is the voice of every Affliction: and commonly every Affliction upon any perſon, that lies under any Sin unrepented of, and not forſaken, ſoon leads the Conſcience to point out that Sin; and indeed moſt Afflictions in ſuch a caſe carry upon them the very Inſcription of the Sin, and bear ſome Analogy or Proportion with it. *Adonibezeck's* Cruelty, and *David's* Adultery, were, as it were, written in the Puniſhments they ſuffered, and might eaſily bring them to their remembrance. If thou ſuffereſt in thy *Eſtate*, conſider whether either Immoderate Worldlineſs, and Covetouſneſs, or Confidence and Glory in thy Wealth went not before: If thou ſuffereſt in thy *Name*, conſider whether thy Reputation hath not been thy Idol, or whether thou haſt not born thy ſelf too high upon thy Reputation; and ſo of other Croſſes.

Fourthly, If upon this enquiry, thou findeſt Sin written upon thy Sufferings, or in the bottom of them, *ſpeedily Repent* of that ſin; humble thy ſelf in the ſight of God for it, take up Reſolution againſt it. This is the voice, the injunction that this Rod gives thee, and here thy ſpecial duty is *Humiliation*.

Fifthly, If upon ſearch thou findeſt thy Heart and Conſcience clear, look upon this Affliction as a Diſpenſation ſent from God, and with all humility *ſubmit to his hand*; and know that the moſt Wiſe God ſends it, for moſt wiſe ends, though thou ſeeſt not any Enormity in thy ſelf that might deſerve it. It may be it is to exerciſe thy Patience, thy Faith, thy Dependance upon him: It may be he diſcerns that ſome Temptation is like to meet with thee, or ſome Corruption is growing in thee, that thou doſt not perceive; and he ſends this Meſſenger to divert the one, and to prevent the other: ſtudy to improve this Affliction to that end, and here thy ſpecial duty is *Patience and Vigilance.*

Sixthly, But it may be, upon this ſearch, thou doſt find the true cauſe of thy ſuffering is for Righteouſneſs ſake, for keeping a good Conſcience, for the honour of thy Redeemer, for adhering to the Truth, and that this is the cauſe that ſtirs up evil Angels and evil Men againſt thee: and then indeed thy ſuffering loſeth the name and nature of an Affliction, and becomes an Honour, a filling up of the meaſure of thy Saviours Sufferings, a ſuffering that hath not only a Bleſſing in it, but it is a very Bleſſing it ſelf; for *Bleſſed are ye, if Men perſecute you for Righteouſneſs ſake.* Suffering for, or under a Sin committed, requires thy Repentance and Humiliation, for it is a Judgment: Suffering without any Sin before hand ſignally requiring it, requires thy Patience and Vigilance, it is an Affliction: but ſuffering for the Teſtimony of a Good Conſcience requires thy Rejoicing, it is a Perſecution: But beware thy Heart deceive thee not, and make thee believe thou ſuffereſt for a Good Conſcience, when, it may be, it is for thy Folly, or Frowardneſs: in this caſe, though they that inflict Puniſhment may want ſomewhat of that Charity and Moderation that is fit, yet thou haſt reaſon to repent for thy Folly,

Mat. 5. 10.

Folly, and not to Glory in thy Suffering; we are wonderful apt to believe well of our ſelves, and flatter our ſelves many times, into the title of Perſecution, when it is but the Fruit of our Folly and Inconſiderate Raſhneſs.

Seventhly, *Receive and bear all thy Afflictions with Humility and Lowlineſs of Mind:* for it is a Meſſage ſent to thee from the moſt wiſe and Soveraign Lord of the World, though it may be by the hands of a moſt vile and unworthy Man. It was an excellent Temper in *David*, that when his Diſloyal Subject curſed him, reſtrained the juſt indignation of his followers: *Let him alone, it may be the Lord hath commanded him to Curſe.* It may be the Inſtrument executes his own Malice and Spight, and it may be thou canſt not find any Signal Cauſe of this Affliction even from the hand of God; yet be not Vindictive againſt the Inſtrument; he doth God's Errand, though he vent his own Malice: receive God's Meſſage, and leave the Revenge to him that hath reſerved it to himſelf as his own Prerogative; and it may be he will burn the Rod, when he hath done with it. Neither ſtorm at God's Diſpenſation, it may be thou haſt deſerved it, though thou doſt not ſee it; or if thou haſt not, give leave to thy great Soveraign to deal with his Creature as he pleaſeth, and put thy Mouth in the duſt.

Eighthly, *Receive it Thankfully*, as well as Humbly Know that it is ſent from the moſt Wiſe and Merciful God; what he doth, he doth upon moſt excellent Grounds and Reaſons. It may be it is Preventing Phyſick againſt a greater Miſchief: It may be it is for an Improvement of thy Grace; it may be it is intended, as an evidence, that thou art a Son, and not a Baſtard; it may be it is to wean thee from the World; it may be it is to fit and qualifie thee for a greater Bleſſing, and to give thee a capacity to receive and bear ſuch a Bene-

fit, which without the Preparation of an Affliction would make thee Proud; it may be it is to make thee an Example, a ſtrengthning to others; it may be it is becauſe thy Good things are reſerved for the better World, and therefore thy Evil Things are diſpenſed to thee here. If God be thy Father, truſt his Wiſdom, becauſe he is God, and truſt his Love, becauſe he is thy Father, and then thou canſt not doubt that any thing that he ſends deſerves thy Thanks, though thou ſeeſt not wherein the Benefit of it lies: Be contented herein with an Implicit Faith, and be thankful to him at all Adventures. A Cup of Wormwood would not be reached to thee from ſo Wiſe, and ſo good a Father, but that his Love and thy Benefit is mingled with the bitter Cup, though thou canſt not at preſent taſte the one or the other.

Ninthly, *Bear it Patiently and Quietly.* 1. If it come *for thy Sins*, thou haſt reaſon to bear it Patiently, for it is but the fruit of thine own Plant, the Crop of thine own Seed. *Why doth the living Man complain? A Man for the Puniſhment of his Sin?* Thou haſt procured it to thy ſelf, be contented to bear the iſſue of thine own way. 2. Bear it Patiently, for *it might juſtly have been worſe*, and more ſevere; thou wanteſt ſomewhat that another enjoys, but haſt not thou ſomewhat that another wants? thou haſt loſt a conſiderable part of thy Eſtate, but haſt thou not ſomewhat left? or, if thou haſt loſt all, haſt thou not ſtill thy Health, and thy Limbs, that may ſupply thy Neceſſities by honeſt labours? thou haſt loſt thy Limbs or thy Health, but doſt thou not enjoy thy Senſes, and thy Underſtanding and Reaſon? thou haſt loſt thy Reputation, Honour, and Eſteem in the World, but haſt thou not thy Integrity and Uprightneſs, the Witneſs and Serenity and Peace of thine own Conſcience? thou haſt loſt many of thy near Relations, but haſt thou not ſome left? thou art

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viſited with Sickneſs and Pain, but haſt thou not ſeen ſome that have had more acute, and leſs ſtrength to bear them, and leſs hopes to be delivered from them, and leſs means to ſupport them? but ſuppoſe thou haſt loſt all thy Wealth, thy Reputation, thy Health, thy Friends, yet haſt thou not Peace with God? the Light of his Countenance? the Aſſurance of his Favour? the Hope of Eternal Life? and wouldſt thou exchange this Hope for the return of all thy Temporal Comforts and Advantages? Believe it, that Man's Condition cannot be exquiſitely miſerable, where there is any Hope, much leſs where there is ſuch a hope, a hope that out-weighs whatſoever the World can afford, or inflict; A Hope that is ſo much the nearer to Fruition, by how much the greater thy eternal preſſures are: when thou doſt deſerve the loſs of all, thou haſt reaſon to be patient, if thou doſt enjoy any thing; the interrogation of the Prophet is Pathetical: *Why doth the living Man complain? a Man for the Puniſhment of his Sin*? Where there is Life, there is Hope; and for a ſinful Man to complain while he yet is Living, carries with it the Conviction of the unreaſonableneſs of his complaint; becauſe he enjoys ſomewhat that yet he deſerved to loſe. 3. Bear it patiently, becauſe *it is but ſhort*, though it be never ſo ſharp, it may be that the ſame God that inflicted or permitted it, is at this inſtant reſolving to turn thy Captivity, to give thee Beauty for Aſhes: And what an unſeemly thing will thy Impatience be? How troubleſome will the Remembrance of it be to thy Soul upon the Change of thy Condition? How much wilt thou be aſhamed at the return of the undecency of thy Carriage under thy Affliction? I am perſwaded there was nothing more ſowred *Job*'s returning Proſperity, than the remembrance of his former Murmuring and Impatience under the viſiting hand of God. But again, ſuppoſe thy Affliction wait upon thee till thy Diſſolution, yet it is but a Night, but an Hour of

Affliction: This Night, and this Hour will end with thy Life; and this Life of thine is but a Span, and then the day will dawn and the Sun will arise, and thy Affliction will vanish and never return again. 4. Bear it patiently, *Because thy Patience will shorten thy Affliction*, The Tryal and Improvement of thy Patience is one of the chief ends and business of thy Afflictions: It is sent to teach thee that Lesson, and the sooner thou learnest it, the sooner the Business is dispatched, and the Discipline dismist: Thy Impatience doth but protract and lengthen out thy Discipline: If thou wouldst be discharged of this importunate and troublesome Messenger, speedily dispatch his Business, and he is likely the speedier to leave thee. 5. Bear it patiently, *Because thy Patience will make thy burthen the more easie and tolerable.* When God sends Afflictions to tame a Man, and bring him to a right temper, believe it, he will not be over-matched, he will bring thee down, and if one Affliction will not do it, he will add more, and make thy bond stronger, and can, and will yet visit thee sevenfold more, till he hath reduced thee to Patience and Humility: struggle not with him, for he will be too hard for thee: If thou bear the Yoke patiently, thou wilt bear it easily; but if thou fling and toss, like a Wild Bull in a Net, thou mayest hamper thy self worse, and thy Yoke will gall thee the more; but it will neither break the Net nor the Yoke. Be contented therefore, Resign up thy self to his Will with Humility, and receive the Chastisement of thy Folly with Patience; thou wilt have this double Advantage by it, First, The great God will then lay no more upon thee, for he hath attained his End and Purpose, by what he hath already inflicted; but will either remove it from thee, or put his own hand to help thee to bear it. Secondly, By the quietness and composure of thy Mind, thou wilt be of greater strength to bear thy Burthen,

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and with more Eaſe under it; for it is a moſt certain Truth, That the turbulency, and ſtorming, and ſtrugling of the Mind, is that which makes Affliction more ſharp and troubleſome, than the nature, or quality, or meaſure of Affliction it ſelf; it is the Mind that gives the value and weight of external Proſperity or Adverſity. Take two Men, the one of a proud and great Spirit, as they call it, the other of a mild, humble, patient Spirit, we ſhall eaſily ſee, that diſgrace or loſs ſhall more afflict and torture the former, than Five times as much of either, or both ſhall trouble the latter. And this is the true Reaſon why Afflictions at the firſt are more troubleſome and grievous, than after, though they continue the ſame. At the firſt, they meet with a mind unacquainted with it, and conteſting againſt it, as an Heifer unaccuſtomed to the Yoke; but when by time and continuance, the Mind is accuſtomed to it, though the Yoke be the ſame, yet it finds no ſuch ſeverity and importableneſs in it. A Patient Heart gains that habit quickly, which cuſtom, length of time, and neceſſity, doth with more difficulty produce in another temper. 6. Bear it patiently, becauſe thou haſt *an Example of great Patience*, under a greater Croſs, in a moſt innocent Perſon: Thy Saviour hath left a Copy of his own Patience for thee to imitate; and thy Affliction is ſent thee to teach thee to write after his Copy, and to conform thee to the Captain of thy Salvation, who was made perfect by ſuffering, conſider the diſparity of the Perſons; He moſt innocent without any Sin, to deſerve it: Thou a Perſon laden with Sin, that meritoriouſly deſerves as much, if not more than thou haſt a Capacity to bear: He, the Son of God cloathed with Innocent Fleſh, Thou a Worm cloathed with Impurity and Sin. Conſider the diſparity of the Sufferings; He a Man of Sorrows, under the Perſecution of thoſe whom he came to ſave,

ſubjected to all the ſcorns and torments that the wit of moſt exquiſite Malice could inflict, and above all this under the Senſe even of the wrath and ſeeming deſertion of his Father. Thou, it may be, haſt loſt ſome Eſtate, or Reputation, or art in Priſon, or Baniſhment, or Sickneſs, or Pain, but under all this doſt or mayeſt enjoy that Peace and Pardon, and favour of God that his Sufferings purchaſed for thee: The Ingredients of His Cup, nothing but Gall and Vinegar; but thy Cup though never ſo ſeemingly bitter, yet ſanctified and ſweetned by his ſufferings: and yet under all this, *As a Sheep before his Shearers is dumb, ſo he opened not his Mouth*; though his moſt Innocent Humane Nature ſhrunk at the pre-apprehenſions of this bitter Potion, yet with Patience he reſign'd up his Will to his Father, *Not my Will, but thine be done.* In ſumm, as his Patience was meritorious and expiatory for thy Sin, ſo it was left as a Pattern and Example for thy Practice. 7. Bear it patiently, *For it is reached unto thee from the hands of God*, though it may be by the hands of moſt vile and accurſed Inſtruments, and this Conſideration is enough to tutor thee to an Invincible Patience. 1. It is the Diſpenſation of God, who is *Infinite in Mercy and Goodneſs*; and therefore it is moſt certain, it is a Meſſage of Mercy; for *He doth not afflict willingly, nor grieve the Children of Men.* But be ſure that, it coming from the Fountain of Goodneſs and Love, it hath a Bleſſing in it, though thou canſt not at the preſent ſee it. 2. It comes from the Hands of the *moſt wiſe God*, that doth all things for moſt excellent ends, and even in thoſe Diſpenſations that are moſt obſcure and ruggid, that we cannot unriddle, yet there is always a Complication of moſt Soveraign and Excellent Deſigns, which ſhall not be diſappointed. 3. It comes from the hands of that God, that is under the relation of *a moſt tender Father*, that hath the very ſame Bowels of Mercy,

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Goodneſs and Love to us, in his Corrections, as in his Favours. A poor ſilly Child, when a Father either Corrects him for a Fault, or takes that from him that will hurt him, or keeps him hard to his Book, or other Imployment, or denies him ſomewhat that is noxious to him, thinks his Father deals hardly with him, when in truth the very ſame tender and Fatherly Love, that diſcovers it ſelf in more grateful diſpenſations, is the cauſe and companion of theſe. The ſame is thy caſe and mine, be patient therefore; it is the hand of a Father that afflicts thee; and that may aſſure thee that it is for thy Good, and it ſhall be in meaſure. 4. It comes from that God, that is *thy abſolute Lord*, that hath that unlimited right over his Creature, that his only Will is a ſufficient rule of Juſtice, thou oweſt an infinite ſubjection to him, from whom thou haſt received thy Being: His Soveraignty over his Creature is even by the very light of Nature, Infinite and Boundleſs. Be contented therefore to bear whatſoever he inflicts, without the leaſt diſputing of the Juſtice or Injuſtice of it. This was that excellent Contemplation of old *Eli*, under the moſt ſevere denunciation of God's Judgment. *It is the Lord, let him do what ſeemeth him good.* And it was that great Leſſon that *Job's* Afflictions were ſent to teach him, though he could not learn it, till God himſelf, as well for our Inſtruction, as His, taught him out of the Whirlwind; but then he learned it, and abhorred himſelf in Duſt and Aſhes for his former Ignorance and Frowardneſs. 8. Yet further, bear it patiently, for that God that ſent thee this Meſſenger, *doth behold and obſerve how thou entertaineſt it*; wherein we may with all due Reverence, ſuppoſe the Lord of Heaven, thus reſolving; *Yonder is ſuch a Man, that profeſſeth to Know, and Fear, and Love me, and I ſee him nevertheleſs fond of his Wealth or Honour, or ſome other Bleſſing; I will give leave to Evil Men, or Evil Angels*

(as

(*as once in the case of my servant* Job) *to spoil him of Wealth, and to cast him into Disgrace; and I will observe his Carriage and deportment under it; and though I know what it will be, yet I will make it now conspicuous both to Himself, and Men, and Angels: And if his Deportment be not answerable to his Profession, if he storm against my Providence, or use unworthy means to free himself, or grow Impatient and Disorderly under it, I will make his Folly conspicuous, and send more and sharper Visitations unto him, till this fire of Afflictions hath brought him to his due temper of Patience, Humility, Submission to my Will, Dependance upon my Power, Subjection to my Soveraignty: But if on the other side, I see him humble himself under my Hand, Submit to my Will, Justifie me in Sufferings, Patient under them, and waiting my time to be delivered from them, I will exhibit him before Men and Angels as a Pattern of Patience, and I will make him as signal in his Deliverance, as he is eminent in his Patience.* Suppose thou couldest hear such a Deliberation, and see and behold such Spectators of thy Deportment, how wouldst thou endeavor to compose thy self with all Patience, and Contentedness, and Quietness, and Resignation of thy self under the most severe Affliction? and how little wouldst thou dare in such a Presence to discover, or so much as entertain any Murmuring or Impatient Thought? Assure thy self, though thou canst not with a bodily Eye behold this Great Lord of the World beholding thee, while thou art in this Scene of Affliction, yet he beholds and observes thee, and the very motion of thy Soul; and the Glorious Angels, though they cannot look into the secret retirements of thy Thoughts, yet they behold thy external Deportment, and are grieved, if it be unseemly and unsuitable to the Honour of their and thy Lord, and are glad to behold a Deportment suitable to the Ends and Glory of their Lord: And the Evil Angels, which irritate and

and provoke thee to Impatience, are pleaſed and gratified if they effect it, and aſhamed and vexed if they are diſappointed in it. Believe it, in a ſignal and eminent degree of Proſperity or Adverſity, thou art like a Man upon a Stage, a ſpectacle expoſed to the view of God, and Men, and Angels, and Devils; let thy carriage therefore be ſuch, as if thou didſt as viſibly behold thy Spectators, as they moſt certainly do ſee thee.

Tenthly, As thus thou art to bear thy Affliction patiently, ſo endeavour to *uſe it profitably*; and beſides theſe advices before mentioned, add to them theſe enſuing. 1. *Learn* by them to have a *juſt Eſtimate of the World.* Affliction pulls off thoſe fine gay Cloths from the World, by which in Proſperity it deceives us, and renders it as it is, a Vain, Empty, Vexing World. 2. From that ſound and juſt Eſtimate of the World, *Diſcipline thy affections to a moderate and looſe application to it.* It is true, Afflictions do ordinarily imbitter the World to us, and ſo for the preſent our Affections may be dull towards it; but this ariſing meerly from Senſe, without a ſound practical eſtabliſhed Judgment, it ordinarily laſts no longer than the Afflictions laſt, and as they wear away, and worldly Comforts begin to grow up and increaſe, ſo our love to the World comes on, and grows up again: but when a Man by the advantage of Afflictions digeſts this Principle into his Judgment, commonly it abides, and moderates the love of the World, notwithſtanding the return of the Comforts and Advantages of the World. 3. *Keep up thy heart in a dependance upon God's Power and All-ſufficiency to deliver thee from Affliction, or to ſupport thee under it*; and labour by Obſervation and Experience to rivet this Dependance into thy Judgment and Choice. It is moſt certain, that almoſt every Man, as long as he can have any thing to lay hold of beſides, will make that his Dependance: The Sick Man will depend upon his Phy-

Phyſician; the Impoveriſhed Man upon his Friends, and the like; but when there is nothing elſe to reſt upon, then Men will to their Prayers, with the Mariners in the Storm; but this being but an Act of Neceſſity, as it riſeth upon Neceſſity, ſo it vaniſheth with it: When the Neceſſity is over, and other Dependances come to hand, we are apt to throw off our Dependance upon God. Labour therefore for an Experimental and Judicious Dependance upon God: Sometimes in Afflictions we begin to attain it; but the beſt way is to begin to entertain ſuch a Dependance before we are driven to it, and then the Neceſſity of our Afflictions will faſten and improve it, that it will ſtick with us after. 4. *By thy Afflictions learn to value and improve thy Hope and aſſurance of Everlaſting Life*: And indeed thy Neceſſity now doth in a ſpecial manner drive thee to it; and it is a great End of God's ſending afflictions, that it may drive us off from the claſping of this preſent World, and thereby carry us over to the valuation of our Eternal Condition. Thy Wealth is gone, and thy Honour and Reputation is ſunk and blaſted, and thy Friends have forſaken thee, and thy Body is mouldering to duſt and rottenneſs, and thy Soul ſits hovering upon thy Lips, ready to take her flight, and all thy hold of this preſent life is broken and gone, ſo that thou haſt nothing now to lodge and faſten thy hopes upon, but the Promiſes of Everlaſting Life, thy intereſt in Chriſt, the hope of Everlaſting Life, and now, if ever, theſe things will be welcome to thee. God hath ſcattered and broken all other Confidences; improve this *Unum Magnum*, this one thing neceſſary, that alone doth ſtand by thee, when all things elſe forſake thee, and will accompany thee in and through death it ſelf; and fix in thy Heart ſuch a value upon this that hath been thy only Comfort, when all others forſake thee, as not to let go the Valuation of it, tho' thy temporal Proſperity ſhould return unto thee.

Eleventhly,

Eleventhly, *Wait God's leaſure for thy Deliverance out of Afflictions, and uſe no Unlawful Means to be delivered from it.* Uſe no baſe or unworthy Compliances with the World, either by diſſimulation or flattery, or violence, or falſity, to extricate thy ſelf; for that will either intangle thee worſe, or at leaſt add Guilt to thy Sufferings. And above all, avoid that accurſed temptation of ridding thy ſelf from thy Troubles by *putting an End to thy own Life*; for thereby thou doſt at once two great Evils; an Evil of extream *Folly and Madneſs*, to exchange a Temporal inconvenience by running the hazard of an eternal Miſery; for the very ſame Impatience and Preturbation and Anxiety of Soul, that puts thee upon ſuch an accurſed Reſolution, goes with thee into the other World with a great Improvement of it, and makes thy Soul in its ſeparation infinitely more vexed and tormented than it was before in the Body; and an Evil of *Rebellion againſt God*, who hath ſent thee theſe Afflictions, and hath made it thy Province, and Thy Task, and thy Service, that he enjoins thee, to bear with Patience, and to his Honour, till he deliver thee. Thou art juſt like an hired Servant, who art ſet on work by a moſt righteous Lord, and thy labour ſet out to thee, and thy Reward appointed in the end of thy day, and thou wilt run away before the day be ended, whereby thou doſt not only loſe thy Wages, but art juſtly obnoxious to be purſued and caſt into Priſon for thy Diſobedience and Rebellion: Be contented, wait God's time with Prayers and Patience, and thou mayeſt be ſure to find his Mercy in moderating thy Afflictions, his Power to ſupport thee under them, his Goodneſs in his time, which is always the beſt time to deliver thee from them, and his Bounty to reward thee for thy Patience and obedient bearing of them.

Twelfthly, Take this for a moſt certain expedient to be prevented from many Afflictions, and to be deliver'd

from

from them: *Meddle as little with the World, and the Honour, Places and Advantages of them, as you can; and* extricate thy ſelf from them as much, and as ſoon as thou canſt. Although the Divine Wiſdom and Providence governs the World in a moſt infallible and unerring Method, yet in the external Adminiſtration of it, it ſeems to be full of confuſion and uncertainty: When I have ſeen a *Lottery* with a goodly ſhow of fine Plate and a great many Perſons parting with certain Mony for an uncertain Lot, and though poſſibly one or two may gain a fair Prize, yet a Hundred for one drawing nothing but blanks, and when they have opened their Papers vexing and tormenting themſelves with their Loſs and Diſappointment; Or, when I have ſeen at *Chriſtmas*-time a few Apples thrown among a Room full of Boys, and one ſcrambling, and another catching, ſome getting nothing but a Fall, or Bruiſe, or a broken Shin, or a broken Limb, and another getting it may be two or three, and thoſe that miſs, falling upon him that hath gotten; ſo the Company fall together by the Ears; Or, when I have ſeen a Match at *Foot-ball*, one while one getting the Ball, and then another kicking up his heels and getting it from him, and then another doing the like by him. Theſe give me a kind of *Reſemblance of the World*, wherein, though by the help of Civil Government, there are certain Rules put to the Game, yet they are not always kept, and when they are, yet it is not without a mixture of Irremediable Deceit and Violence, though it be of a finer ſort.

If now my Child ſhould run among this Company, and in the ſcuffle ſhould receive a knock, or a fall, or a bruiſe, or be tumbled in the dirt, and then ſhould come running to me, and complain of his Uſage, my Anſwer would be to him, What made you there? What made you in ſuch boiſterous and unruly Company? If you mingle with ſuch Company, you muſt be contented

to

to ſhare in the prejudice, and to take your Lot; it is the Play, if you diſlike with your ſucceſs, come no more among them. And indeed, this is in a great meaſure the caſe of many of the true Children of God, they ſee fine gay things in the World, as Wealth, and Honour, and Place, and External Advantages ſcattered among the Children of Men, and gotten by ſcrambling for them, and ſometimes are apt to flatter themſelves into the purſuit of them, with a pretence that if they could come by their ſhare of them, they would do more Good with them than thoſe do that get them; or, at leaſt, they think it as lawful, and as fit for them to have them as others; and thereupon thruſt themſelves into the Crowd, and ſcramble for them, or are, at leaſt, cozened into affectation of them; and poſſibly they are rowled and tumbled into the dirt in their undertakings, and it may be, miſs of them when they have all done: But ſuppoſe they gain them, then they think they may keep them, and yet keep their Conſcience and Integrity and Religion too; and many times in that endeavour they loſe ſomewhat of their Integrity, and then God viſits them with ſome loſs or reproach; or in caſe they ſtand to their Integrity, and will not part with it, but will make a ſcruple of things that others down with, then commonly they are expoſed and pillaged, and loſe all that they have thus gotten, and the Evil one, and Evil Men tell them, *Nay, Sir, if you come into our ground, if you will hold the World, pray be contented to hold it upon our terms, and as we do, or elſe leave it; it is part of the Game.* And then the Man complains of his Affliction, and his hard Uſage in the World, and that he ſuffers for keeping a Good Conſcience, and if he would have done as the reſt of the World do, it had been better with him. *But Sir, what made you in that Company? What made you to be tampering with great Places and Preferments? Do not you know,*

know, that if you will be dealing and traffiquing with these kind of matters, you must take them upon those conditions the World doth usually afford them? Do not you know that by medling with them, you list your self in a manner under the World's Command, put your self into that Corporation? And therefore if you are minded to hold these Temporal Advantages, you must observe the Orders of your Commander, and so hazard your Conscience and Peace with God? And if you will not observe the Orders of your Commander, you must be contented to be subject to the Discipline, and Frowns, and Scorns, and Rejections of the World, for you cannot serve God and Mammon. Therefore if thou would'st prevent or avoid very many Afflictions, mingle as little as is possible, with the concerns of the World, especially in great Places; and if through inadvertency of importunity thou art drawn into the scuffle and intaglements of the World, get out as soon as thou canst safely, and fairly, and honestly: For it is a Thousand to one, but first or last, thou shalt otherwise hazard thy Conscience, or receive some scratches and worldly Prejudices, which are, in truth, rather the Issues of thy Folly, and Inconsiderate Adventure, than true Affliction.

☞ But for medling with *Places of Magistracy, Honour or publick Imployment*, I would not have it thought that it is my Intention that Good men, lawfully called, and duly qualified, should morosely or frowardly wholly reject their due call uuto them. The World cannot be kept in order without Magistracy: and Good Men, if otherwise fitted for it, and duly called unto it, are likely to administer it best for the publick Good of Mankind: and it were an unreasonable thing for them to expect the benefits of Magistracy and Government from others, when under such Circumstances they wilfully decline the Communion of the like advantage to others: and therefore the wisest Kingdoms, States

States and Politicians have impoſed a neceſſity upon Men of honeſty and abilities to take upon them Publick Imployments: *Ariſtot.* 2. *Politicorum*, although he condemns Ambition after Magiſtracy, [that Men ſhould be incouraged or permitted to ſtand or ſolicit for places] *Nemo enim Magiſtratum petet, niſi Honoris ſit affectator: atque pleraque eorum quæ homines injuſtè faciunt, per Ambitionem & Avaritiam committuntur:* yet tells us, *Oportet enim & volentem & non volentem ad Magiſtratum aſſumere, ſi dignus ſit eo Magiſtratu.* That therefore which I mean, is, 1. That Men that love their own Peace and Tranquility ſhould not ſeek great Imployments. 2. That if they are offered, they do, as far as conſiſts with Modeſty and Duty to their Superiours and Country, decline and avoid them. 3. That if upon ſuch an account they are perſwaded to undertake them, yet they be ſure that before they undertake them, they have ſufficient abilities to perform them. 4. If by the Command of the Sovereign Power they are required to undergo them, and are able and fit for the Imployment, they do not either frowardly or ungratefully refuſe them: For, 1. Herein they are but Paſſive; it is an act of their Submiſſion and Duty, not of their Choice. 2. Being thus called to it, if they meet with any rubs in their way, they have no reaſon to blame themſelves, ſo long as they obſerve their Duty in the exerciſe thereof: the Prince that enjoyned them to this Providence, is to be their ſupport in it. 5. Readily and Cheerfully to entertain a diſmiſſion from it when it pleaſeth the Prince to call them from it, or when by reaſon of diſabling occurrences they may fairly attain ſuch diſmiſſion.

III. And thus I have done with ſome of thoſe principal Conſiderations touching our deportment under Afflictions; now concerning the frame and temper of a Soul under our *Deliverance from them.*

1. Accept of thy deliverance with all *Thankfulneſs* to God, and *Humility* in thy ſelf. Attribute it wholly to his Goodneſs and Mercy: Think not that thou art delivered becauſe of thy Worth or Deſert; for any one ſin that ever thou committeſt would detain thee everlaſtingly under the ſevereſt Affliction: Think not thy Affliction hath expiated thy Demerit, and that thou oweſt thy Deliverance to the ſatisfaction that is made by thy ſuffering; for moſt certainly the greateſt Affliction under Heaven cannot ſatisfie for the leaſt Tranſgreſſion; nothing but the Blood of the Son of God can countervail the weight of the leaſt Sin againſt God: Think not that thy Deliverance is due to thy Wit, Friends, or Intereſt; for though God be pleaſed to uſe the intervention of Means, yet he adminiſtred that Means, and bleſſed that Means, and made it effectual, or otherwiſe it would have been but a flat and unprofitable Means. As God ſends Afflictions to evidence his Power, and Wiſdom, and Soveraignty, ſo he ſends Deliverance to manifeſt his Goodneſs and Bounty: and the tribute that he moſt juſtly expects for the ſame, is but eaſie and reaſonable; *Call upon me in the day of Trouble, and I will deliver thee, and thou ſhalt glorifie me*, Pſal. 50. 15.

2. *Forget not the time of thy Trouble, and the Promiſes and engagemenes that thou didſt then make.* We obſerved in the beginning of this Diſcourſe the difficulty of pre-apprehenſion of Adverſity before it comes; and truly it is almoſt as hard to think of Adverſity when it is paſt, we pleaſe our ſelves with what we enjoy, and never reflect upon what is paſt, unleſs it be to heighten and advance our preſent Enjoyments: and if we do chance to think upon the ſerious reſolutions we then entertained, look upon them as the weak reſults of our Infirmity, uſeful indeed for that time, but now antiquated and grown unſeaſonable.

3. Not

3. Not only call to mind thy Promiſes, but *call them to Mind with a Reſolution to obſerve and perform them*, in ſuch Expoſtulations as theſe: *Alas! the time was when I was under great Afflictions, it may be of a painful and deſperate Sickneſs, and then I reſolved, if God would reſtore my Health, I would walk more ſtrictly with him; I would pray more frequently, and more conſtantly, and more fervently than formerly; I would be more deligent to make even my Accounts with him, to make ſure my Calling and Election, for which I found the time of my Sickneſs was very unſeaſonable; I would redeem my precious Time, and value thoſe Minutes of Life, that God ſhall lend me, at a dearer rate than formerly; I would neglect no opportunity of doing Good to others, or improving my everlaſting Peace; how precious then was one hour of repoſe and quietneſs, and freedom from Pain? and how much ſhould I then have valued it? and how induſtriouſly ſhould I then have improved it in the great concerns of my Everlaſting Soul? God hath now heard my Prayers, reſtored my Health, put that precious Opportunity into my Hands of performing my Vows and Promiſes, which I then made in the ſadneſs of my Soul, and ſhall I deal falſly in my Covenant, diſappointing my God that hath delivered me? No, I will up and be doing; I will perform all my Vows to him: nay, the ſenſe of the Mercy and Condeſcention of God to my requeſts ſhall increaſe my Ingagements before him; As he hath added Mercy to me, ſo I will add new Obligations to my ſelf of better Obedience, and farther Duties than the ſenſe of my Miſery could ſuggeſt unto me, or draw from me.*

4. *Be very watchful over thy ſelf*, and remember thy Saviour's Counſel, *Go away and Sin no more, leſt a worſe thing befall thee*: and in a ſpecial manner recollect and call to Mind thoſe Sins that did moſt trouble and diſquiet thee in the time of thy Adverſity; renew thy Repentance for them, and take a ſpecial care to avoid

Relapſes into them; Remember the miſchiefs they then did thee, and let them know they ſhall do thee no more: be moſt ſevere againſt them.

5. Make a frequent *Uſe of thy Deliverance as a ſingular Preſervative againſt the Power of thy Temptations and Corruptions.* Deliverance carries in the very apprehenſion of it theſe two things: 1. A ſuppoſition of a former Miſery or Viſitation: 2. A preſent enjoyment of a Freedom from that Miſery. Therefore if any Corruption or Temptation unto Sin, ſollicit thee, improve this Conſideration to this, or the like effect. *I was lately under the Rack, under the Rod, under extream Want, Impriſonment, Diſgrace, Loſſes, Sickneſs, Sorrows, Fears, and an imminent expectation of the worſt of Evils; and though theſe were ſore and ſharp Afflictions, yet the ſence of my former Sins, and the importunate reſtleſsneſs of that Guilt, that was contracted from them, were more bitter and tormenting than all the reſt of my ſufferings; it was that which was the ſting and venom of all my Afflictions; and it hath pleaſed Almighty God to accept of my Humiliation, and to remove my Afflictions, and to give me Beauty for Aſhes, and ſhall I be ſo very a Fool as by committing of a new Sin to run the hazard of another Plunge, another Scourge? which in all probability muſt be much more ſcvere than the former, becauſe it would be the Iſſue not only of Sin, but of Preſumption; a Sin committed againſt the experience that I have had of the bitterneſs of ſin; and with what face or hope could I expect any poſſibility of Deliverance from a ſecond Relapſe into Miſery, occaſioned by ſo Deſperate a preſumptuous relapſe into Sin? But ſuppoſe it were poſſible, that notwithſtanding my yielding to this Temptation, I might eſcape the Vengeance, yet can I be ſo falſe, ſo ungrateful to that God, that hath delivered me from my Sufferings and from my Fears, as to recompence his Love and Mercy, and Goodneſs with a preſumptuous Apoſtacy from him? ſhall I thus requite his Mercy, and Good-*

neſs,

ness, that heard me in my Anguish and Sadness of Soul, in my Extremity and Misery, and so heard me that he hath delivered me out of all my Troubles and Miseries: Certainly if either common Prudence, or common Ingenuity be left in a Man, the sense of a former Calamity, and the sense of so great a Mercy, will make a Man abhor the least submission to that Temptation that may at once hazard the continuance of this present Comfort, and cannot be entertained without the Presumptuous Rejection of him, that thus mercifully sent Deliverance.

6. Let the remembrance of thy Misery, and thy present Mercy make thee *most jealously and passionately careful to keep thy Interest, and* (if it be not too bold a word) *thy Friendship with God.* Remember he was thy support in thy Affliction: and he was thy Deliverer out of thy Affliction: let Gratitude bind thee to it, as he was thy Benefactor; and let Prudence bind thee to it, thou knowest not how soon thou mayst have the same necessity again, and where canst thou find such a Friend? The truth is, when we are in Extremity, and have no whither else to fly, O then we run to God, and we pray unto him, and promise him fair: but when once our turn is served, and we have gotten our ends, and think our selves out of Gunshot, we are like Mariners after a Storm, and God hears no more of us: but this is, as extream Ingratitude, so extream Folly; Oh keep thy God thy Friend! for most certain it is, thou wilt have occasion to use him again, and thou knowest not how soon: keep thine interest in him, and estrange not thy self from him in thy Recovery, whom thou canst not be without in thy Afflictions.

7. As I would have thee recollect what were the things in thy life past, that most troubled thee in thy Affliction, that so thou mayst avoid them; *so think what things, or practices: or expence of time in thy life past*

was moſt Acceptable and Comfortable to thee in thy Affliction, that ſo thou mayſt practiſe them after thy reſtitution. Conſider, whether in thy Affliction thou didſt remember thy paſt Recreations, thy Merriments, thy Feaſtings, thy Luſt, thy Honours, thy Greatneſs, with any Comfort or Contentment, or whether the remembrance of the Hours thou haſt formerly ſpent in Prayer, Reading the Scriptures, Hearing Sermons, Relieving the Poor, Viſiting the Sick, Relieving the Oppreſſed, Harbouring the Perſecuted Members of Chriſt, gave thee more contentment. And I dare appeal to any Man's *Experience* under Heaven, that when the former ſort of Tranſactions of our Lives were either extreamly bitter, or at beſt very inſipid, to his remembrance, yet the remembrance of theſe of the latter ſort were moſt Comfortable and Contenting. Thou art now recovered, it is true, but as ſure as thou ſhalt die, ſo ſure thou ſhalt paſs through new Afflictions, though it may not be of the ſame kind, yet of ſome kind: let it be thy care, after God hath thus delivered thee from thy former Affliction, to lay up a ſtock of good Works againſt another evil Day; ſuch Cordials will lie warm at thy Heart, even when the cold pangs of Death it ſelf ſhall be ready to invade and ſeize upon it, and the Comfort of them ſhall paſs into the other World with thee.

8. Though the Portion of thy life before thy Affliction and under it, were very well ſpent, yet remember that the Mercy of God in thy Deliverance doth call upon thee for *a farther degree of Goodneſs and Perfection* than thou hadſt before: It calls for more Humility and more Thankfulneſs, and more Heavenly Mindedneſs, and more Charity, and more Devotion, and more Self-Denial, and more Sanctity, and more Jealouſie for the Honour of God. For, 1. On God's part, thou haſt more Ingagements and Obligations put upon thee than before:

before: Every increaſe of Mercy calls for an increaſe of Duty. 2. On thy own part, thy experiences are greater, thou haſt paſt through the School of Afflictions, and that is a Seaſon wherein God opens the Ear to Diſcipline, the Rod hath a Voice and a Leſſon to teach; and thou haſt paſt through the experience of God's Goodneſs, Tenderneſs and Faithfulneſs in thy Deliverance, and that tutors thee to more Dependence upon him, Thankfulneſs to him, and Love of him, and theſe Affections carry out the Heart to Duty and Obedience.

9. Beware that after Deliverance from Afflictions thou *be not ſecure*; think not with *Agag*, *ſurely the bitterneſs of Death is paſt*; that now, thou haſt eſcaped this brunt, all is ſafe, and the danger paſt; ſtill be watchful, and ſtand upon thy Guard. 1. Thou haſt Sins and Corruptions within thee, that if thou art not watchful, may ſurpriſe thee and raiſe new ſtorms. 2. Thou haſt watchful and vigilant Enemies without thee, Evil Men and Evil Angels, that envy thee the more, becauſe thou haſt eſcaped. 3. As long as thou liveſt in the World thy condition is uncertain and unſtable in Externals, and though one Wave be paſt, another may follow. And if there were nothing elſe to make thee watchful, yet be ſure the hour of Sickneſs, and the hour of Death will overtake thee, and that is an hour of Affliction, which thou muſt always prepare for, leſt it take thee unawares.

OF

SUBMISSION,

PRAYER and THANKSGIVING.

HE *that freely ſubmits not to the Divine Diſpoſition* and Providence, gains nothing by his Contumacy; for ſubmit he muſt, whether he will or no.

But he gains this Loſs and Diſadvantage thereby, that thoſe Providences, that are not according to his deſire, gall him more by the unquietneſs and Impatience of his Mind under them.

He that with an entire freeneſs of Soul *ſubmits to the* Divine Providences, gains thereby theſe *Advantages*; namely, 1. That certainly ſuch a reſolved willing ſubmiſſion, never makes the Providences the more harſh or ſevere. 2. That commonly they are even in themſelves more gentle and eaſie, becauſe the man needs not a ſeverity to bring him to a right temper of Mind; namely, due ſubjection to the Divine Will. But be the Providences never ſo harſh and hard, they ſit more eaſie upon a quiet, patient, reſigning Soul.

A Man never loſeth by *Prayer*, for if the thing be *granted*, it makes the Bleſſing both the ſweeter and the ſafer, being the humble Victory and Acqueſt of his Prayer: and it makes the man the better, the more Thankful; for he looks upon it as a Gift, and not a Chance; the more dependent upon God, and the readier

readier upon all occaſions to call upon him, who honoured the Prayer of his Servant with a Conceſſion.

And if it be *Denied*, yet he loſeth not; for it may be, the thing he asketh might have done him harm, and been his Prejudice. Again, though he be not gratified in the thing he deſired, a Thouſand to one but he is gratified, with what was fitter or better; but if not, yet the Man receives infallibly this benefit by being denied, that he is made the better, the more humble and patient, and to be content that Almighty God ſhould be Maſter of his own Bounty, and not to be commanded by our Prayers. Or at leaſt diſcovers unto him the Diſtemper of his Heart; if he be not contented to be denied, his Heart was Proud, and his Prayers Hypocritical; he ſeemed to Pray, but indeed meant to Command, not to Pray for what he deſired, which makes him thus Impatient of a denial.

Senſe of Miſery, Want, or Danger, when we find no other means of Remedy or Prevention, *doth carry us to Prayer*, and Invocation upon God. The Sailors did this in the Storm. But commonly, though deliverance follows even upon our very Prayers, *we rarely* with that ſeriouſneſs and intention of Mind, *return unto God the Praiſe* and Acknowledgment of his Goodneſs. Of the Ten Lepers that were cleanſed, we read only of One that returned Thanks for the Benefit; and commonly we either forget the Benefit, and our Benefactor, when our turn is ſerved, and are content to attribute our Deliverance to Chance, to Means, or to any thing, rather than to the Goodneſs of God. And the *Reaſons* may be theſe. 1. The Pride and Naughtineſs of our Hearts, that are unwilling to own our Dependence upon God, when we think we ſtand not in need of him. 2. Neceſſity, and Fear, and the incumbent ſenſe of Evil are more preſſing and urgent, and by a kind of force oftentimes drive us to Pray, when we cannot probably

bably find help elſewhere; but when the Neceſſity and Fear, and Incumbence of Evil is removed, it is only a true Judgment, and the Grateful Temper of our Hearts, that do ingage us to render Thanks for the Mercy received, which is ordinarily more flat and leſs active than Evils felt or feared. Natural Neceſſity prompts a Man to Prayer oftentimes, but it is ſincerity and a right temper of the Soul that prompts Man to Gratitude and Thankfulneſs.

He that in his Neceſſity prays for help, and obtains it, if his Prayers were the Fruit barely of his Exigence, is ſeldom Thankful, and if he be not Thankful, it is an Evidence that his Prayers did not move from a Heart ſincere; and truly principled with a Dependance upon God, and a habit of dutifulneſs to him. But if he be Thankful for a Mercy received, it is an Evidence, that not only his Gratitude, but his Prayers ſprang from the ſame Principle; namely a Good and ſincere Heart, principled with the ſame Habit of Grace, Piety, Dependance upon God, and Obedience to him.

There is an *admirable Oeconomy of the Divine Goodneſs and Wiſdom, to bring his Creature Man both to his Duty and Happineſs*; many times he invites us to come to him by Perſuaſions, and Monitions, and *ſecret Motions*, and when we neglect that voice, he oftentimes ſends upon us Troubles, and Afflictions and Dangers: and this he doth by a kind of moral force, to make us fly to him by Prayer for help, and relief, and deliverance.

And it ſeldom miſſeth its effect, if there be but any Wiſdom or the Common Inſtinct implanted generally in the Humane Nature. When we know not which way to turn, we then flie to God, becauſe all other ways are moſt commonly obſtructed and hedged up, and his Paſſage only left open to an eſcape: *in their Affliction they will ſeek me early*. Almighty God deals by us,

2 *Chro.* 20. 12.

Hoſea 5. 15.

us, as, a wise Artist, that hath a purpose to turn a stream towards some designed place, stops all other egresses but that which fits his design; Or, as a Father, that is minded to bring an extravagant Son to his Duty and Dependence, obstructs all Supplies, but such as may be had from himself. So oftentimes God Almighty doth so methodize his Afflictions, that all ways of relief are obstructed, but such as may lead a Man to him. It is true, many times in such cases we will be shifting and trying every avenue to get out at; but when we find every passage hedged up with Thorns, but that only which leads to him, our Stomachs come down, and we are glad to seek relief in that way where we find only it can be had. Like *Jonas* his Mariners, in the Storm, we try all Experiments and Artifices to save our selves, throw out our Anchors, take down the Sails, ply the Pump, throw over the Goods to lighten the Vessel; and when all will not do, then we begin to call upon God, *Lord save us, we perish.*

But yet the Method of the Divine Goodness resteth not here, but brings us a step forward: He is often graciously pleased to grant the Deliverance we pray for to let us see that we call not upon his name in vain, and to encourage us to depend upon him, to draw near unto him, to make him our Confidence as well as our Fear: And though sometimes he defers our Deliverance, yet he doth it, partly to give unto our selves an Experiment of our own Sincerity and Patience, partly to discipline and tutor us to Constancy and Patient waiting upon him; partly to carry us on to more Importunity and Continuance in Prayer; and by this means our Souls are made the better, by drawing nearer and nearer to him, that is the Fountain of Light and Goodness; for the Repetition of Prayers rectifies the Soul, brings it nearer to God, lays more hold upon his Strength, and Goodness, as the sinking Man

Man draws himſelf nearer to the ſhore by the repeated laying hold upon that Cord that is from thence thrown out to ſave him.

Neither doth he reſt here, for the *Deliverance* he ſends, is not barely ſent to deliver us from the Affliction or Danger, nor barely to gratifie our Prayers; but to bring us yet nearer to God, and to make us active Inſtruments *to give Glory to that God*, that hath thus delivered us; whereby at once we are drawn nearer to the Fountain of our Happineſs, and Almighty God receives and attains the great end of his Goodneſs in the active Glory and Gratitude that he receives from his Creature. And this is attained,

1. By a kind of Natural Inſtinct, Ingenuity, and implanted Tendency, as I may call it, of a Good Nature; whereby, unleſs a man be a Fool, or hath put off the common Rudiments of humanity, he is carried out to Thankfulneſs, Gratitude, and an Endeavour of complacency to him that is his Benefactor; which, as it is the moſt rational Conſequence imaginable, ſo it is a Principle ſo rivetted in the very Conſtitution of Humanity it ſelf, that even without any Antecedent, ratiocination, or rational diſcourſe, it doth preſently, and at firſt view, and antecedently, antevert any rational diſcourſe of the Mind. We are Grateful, and ſtudy to be complaiſent to him that doth us good, without any uſing of Topicks or Arguments, by a kind of Natural Inſtinct or Sympathy.

2. By a kind of Stipulation or Bargain made by Almighty God with his poor Creature, to have this Tribute of Gratitude and Benevolent Affection from his Creature, as the Tribute and Return of his Goodneſs and Beneficence, *Pſal.* 50. 15. *Call upon me in the day of Trouble, and I will deliver thee, and thou ſhalt glorifie me.* And this Retribution, as it is moſt admirably Con-genious and Con-natural to the right conſti-

tution

tution of the Humane Nature, ſo it is the moſt reaſonable, and the moſt Noble, and the moſt Eaſy, and the moſt Beneficial Retribution in the World to him that makes it. For firſt, Whereas the Creature in his Prayer ſeeks, and in the returns thereof, receives ſomething from God, in his Gratitude, and Glorification of God he performs that, which his Maker graciouſly accepts, as a return made to him from his Creature. Secondly, By this means he attains the Two great Ends of his Being; namely, *the Glorifying of God, and the Improvement of his own Felicity*; for Gratitude and Thankfulneſs brings the Soul to a nearer approach to God, if it be poſſible, than his very Prayers do; becauſe it is the greateſt motion of Love and Beneficence in the Soul unto God, that can be; and the nearer the Soul is moved unto God, the nearer it is joined to its Life, its Perfection, its Happineſs: The more it participates of the Love, the Goodneſs, the influence, the Communication of the divine Goodneſs.

O F

OF PRAYER AND THANKSGIVING.

Pſal. CXVI. 12.

What ſhall I render unto the Lord for all his Benefits towards me?

THERE are Two *great Duties* that we owe unto God, which are never out of ſeaſon: But ſuch as we have continual occaſion and neceſſity to uſe whilſt we live; namely, *Prayer and Thankſgiving.*

Prayer is always ſeaſonable in this life; becauſe we ever ſtand in need of it; we always want ſomething, and have always occaſion to fear ſomething; although we could be ſuppoſed in ſuch a ſtate of Happineſs in this World, that we could not ſay, we wanted any thing, yet we have cauſe to pray for the continuance of the Happineſs we enjoy, which is not ſo fixed and ſtable, but that it may leave us: *I ſaid in my Proſperity, I ſhall never be moved: Thou hiddeſt thy face, and I was troubled.*

We

We are never out of the reach of the Divine Providence either to Relieve or Afflict us; and therefore we are under a continual Neceſſity of Prayer, either, to Relieve and ſupply us, or at leaſt, to preſerve and uphold us.

Thanksgiving is likewiſe always ſeaſonable, becauſe we are never without ſomething, that we receive from the Divine Goodneſs, that deſerves and requires our Thankfulneſs. It may be we want Wealth, yet have we not Health? If we want both, yet have we not Life? if we want temporal Bleſſings, yet have we not Eternal Everlaſting Bleſſings? if we have any thing that is comfortable to, or convenient for us, we have it from the Goodneſs and Bounty of God. And though we have not all we would, yet we have what we deſerve not, and what we prize and value; and therefore while we have any thing, we have occaſion of Thanksgiving to our great Benefactor.

But yet it ſeems, though both thoſe Duties be highly due and neceſſary, yet *Thanksgiving hath a kind of preferrence even above Prayer*, it ſelf, in theſe Conſiderations eſpecially.

1. The duty of Thanksgiving ſeems to be a more *Permanent* Duty, even than Prayer it ſelf, *and of a greater extent* and durableneſs. The bleſſed Angels, and the Saints that are, or ſhall be ſettled and fixed in a ſtate of full and unchangeable Happineſs, that enjoy whatſoever they can deſire, and therefore have no reaſon to pray for more, becauſe they cannot enjoy more than they do; yet have an Everlaſting occaſion of Thankſgiving for that Happineſs they Everlaſtingly enjoy: And as this is their Everlaſting occaſion, ſo it is and ſhall be their Everlaſting buſineſs unto all Eternity to Praiſe and Glorifie God. And as the Beams of the Divine Goodneſs ſhall everlaſtingly ſhine upon them, ſo there will be an Everlaſting Reflection, as it

it were, of the ſame Goodneſs in the neceſſary and unceſſant returns of Praiſe and Thankſgiving by them.

2. The Duty of Thankſgiving ſeems to be a Duty *of more noble Nature*, than even Prayer it ſelf, becauſe it *anſwers* more appoſitely and cloſely *the nobleſt end* in the World; namely, the Glory of God, which certainly is a more ultimate and noble End, than even the very Good of the Creature. It is true, Almighty God receives no acceſſion to his Happineſs and Perfection by all the Honour and Praiſe and Thankſgiving that all the Creatures in the World can pay him, yet the Glory of his Majeſty is the Chief ultimate End why he made all things, Rev. 4. 11. *Thou art worthy to receive Glory, and Honour, and Power; for thou haſt Created all things, and for thy Pleaſure they were and are Created.* It is true the proximate immediate reaſon of the Creation of all things was, that the Redundant Goodneſs of Almighty God might be communicated unto Being, derived from him by Creation: But the ultimate and more univerſal End was that by this Communication of the Divine Goodneſs unto ſomething without himſelf, the Glory, and Honour, and Praiſe thereof might return unto himſelf, who only can be the adequate End of himſelf, of all he doth. Thankſgiving therefore and Praiſe anſwers the greateſt and moſt noble End in the World: If I want, and pray for what I want, my immediate End therein is my own Good, and yet that End is too narrow, if I propound not to my ſelf to Praiſe and Glorifie the Bounty of that God which anſwers my Prayer.

3. Again, whereas all the Irrational and Inanimate Creatures in the World do paſſively praiſe Almighty God, in that they bear every one of them the Inſcription of his Wiſdom, Goodneſs, Power. The *Reaſonable and Intellectual Natures* of Men and Angels *have that noble Advance*, that they can and may *Actively*,

and Intentionally Glorifie and Praiſe the Goodneſs of God: and it is indeed the nobleſt Harmony that they can make, when they ſummon all their Underſtanding, Will, Affections, all that is within them, to Praiſe that God, to whom they owe their being and benefits: And the Wiſe and Glorious God doth therefore Communicate the Senſible, Experimental, Eminent Influences of his Mercy, Goodneſs and Bounty unto the Reaſonable and Intellectual Natures of Men and Angels, that they might touch and ſtrike upon thoſe noble ſtrings of the Heart and Mind and Affections, that they may thereupon return the Harmony of Thankſgiving, and Praiſe to the great Lord of the World: And ſurely the nature of Man, in it's true ſtate and temper, is as naturally and effectually, moved to the returning of Thankſgiving to God for Mercies received, as a well tuned Lute, or other Inſtrument, doth give an Harmonious ſound upon the touches of a skilful Artiſt. And moſt certainly that nature is ſtrangely out of Tune and Order, that upon Mercies received makes not a ſweet return of Thankſgiving and Praiſe, This therefore, as it is the nobleſt, ſo it is the moſt natural production of the Reaſonable Nature, the fulleſt of Congruity to right diſpoſition of it's Faculties.

Almighty God ſends upon the Children of Men Benefits, Bleſſings, Deliverance, Favours; And the fruit that he doth (and that moſt juſtly) expect, is a Crop of Praiſe, Glory, Honour and Thankſgiving, *Call upon me in the day of Trouble, and I will Deliver thee, and thou ſhalt Glorifie me.* And it is a barren, degenerate, ſtupid Heart, that yields not ſuch fruit of ſuch a Semination. So that Praiſe and Thankſgiving is Con-natural to our very Faculties, the tribute that the Rational Nature, naturally pays to the Divine Being, as his Benefactor, the very Fruit that the great Lord of the Harveſt expects for all his Goodneſs and Mercy.

4. The

4. The Truth is, Thanksgiving is *the very End of Prayer*: And as the End is more noble than the means conducible to the End, so therefore is the Duty, the business of Thanksgiving in it self, though equally necessary, yet more noble than Prayer it self.

I want something that I would desire Almighty God to give me, and I therefore pray; my Merciful Lord grants me my desire, and gives me what I pray for, and therefore gives it, and gives it upon my Prayer to him, that therefore his Mercy and Goodness may be more Evident unto me, and that thereupon I may Praise, and Glorifie, and give Thanks unto him.

And if with the Nine Leapers in the Gospel I receive the Benefit I ask, and do not with the Tenth give Glory to God for the Benefit I receive, I disappoint both the Giver, for what he designed in the Gift, and disappoint my very Prayers in that which is their just and proper End.

And hence it is, that our Blessed Lord in that absolute Form of Prayer, which he hath taught us, promiseth the first and greatest Petition of the Hallowing or Glorifying of the Name of God, and the first, the great, the regnant Petition, that is to influence all the rest that follow, especially those that are for the supplies of our own wants.

5. Whereas in Prayer we ask that we may receive from God, *Almighty God* hath been pleased to Honour and Dignifie our Duty of Thanksgiving, with so much condescension of his Majesty, that he *receives or at least interprets it as a Receipt from his poor Creature.* It is true, our Praises add nothing to his Perfection and self-sufficiency; Nay, our very Thanksgiving and Praise is but a gift that he gives to himself; he gives us a being that may be Capable to Praise him, gives us Hearts and Affections that may be willing to Praise him, gives us Grace that may enable us to Praise him, gives us Benefits

that may Excite us to Praiſe him, gives us Directions now to Praiſe him, gives us Laws, Commands, Promiſes, Encouragements to Praiſe him: So that in truth our very Thankſgivings and Praiſes to him, are but his own work, and yet ſuch is his Goodneſs, that he takes and accepts and Rewards our Praiſes and Thankſgivings, as if they were our own Actions. And whereas in Prayer we receive from him, in Thankſgiving he is pleaſed ſo far to Honour this Duty, as if he received ſomewhat from us, and accordingly accepts and rewards it.

MEDI-

MEDITATIONS
UPON THE
Lord's Prayer.

MATTHEW *VI. 9.*

After this manner therefore pray ye, Our Father, &c.

BY the *Sin of Adam*, and the Corruption and Obliquity that thereupon entered into the human nature, Mankind had contracted *a threefold Miſchief*. 1. *Guilt*, that needed an Expiation; 2. *Blindneſs*, that needed an Illumination; 3. *Perverſneſs and Rebellion*, that needed Power and Victory to ſubdue it. In the fulneſs of time *God ſent his Son* into the World with healing for all theſe Diſeaſes.

1. He ſent his Son *to be our Sacrifice and our Prieſt*: and not only ſo in his own Perſon, but by derivation unto thoſe that believe on him, he hath imprinted upon them and communicated unto them a participation of his own Office, and hath made them Kings and Prieſts:

1. By making an Atonement for them with his Father, whereby they are accepted; *John* 16. 26, 27. *I ſay not unto you I will pray the Father for you, for the Father himſelf loveth you*: not to exclude the Continuance and Efficacy of his Interceſſion, but to intimate the fulneſs of our Reconciliation, that having made us of his houſhold, *Epheſ.* 2. 19. We may have acceſs to the Maſter and Father of the Family, *Epheſ.* 2. 18. *For through him we have acceſs unto the Father*: 2. By ſending his own Spirit to inſtruct, and warm, and fit our Spirits to come into the preſence; *for through him we have acceſs by one Spirit, Epheſ.* 2. 18. Teaching what to ask, and inabling us to ask, as we ſhould, *Rom.* 8. 26. *For we know not what we ſhould pray for as we ought.*

2. As he made him a Sacrifice for our Guilt, ſo he ſent him *to be a Light for our Darkneſs*, John 1. 5. the World was all in darkneſs and Error; the moſt exact Sublimate Wits inſcribed their Altar, *To the Unknown God.* They were ignorant of things to be known, and of things to be done. The Son of God that came out of the Boſom of his Father, and knew all his Mind, received a Commiſſion from him to inſtruct Mankind in the way to Life. Joh. 17. 8. *I have given unto them the Words which thou gaveſt me.* John 3. 34. *He whom God hath ſent ſpeaketh the Words of God.* Matth. 11. 27. *No man knoweth the Will of the Father ſave the Son, and him to whom the Son revealeth it.*

3. As he came with light to inſtruct us, ſo he came with *Power to conquer* in us: *Thy people ſhall be willing in the day of thy power:* And to conquer for us Death and Hell.

The Buſineſs that we are to conſider reſpecteth principally the firſt and ſecond part of his Mediation, *viz.* in bringing the Will and Mind of God to us, to teach us what to ask, which concerns his Prophetical Office:

Office: And again, having formed desires in us according to that Will of God, to present them unto his Father which concerns his Priestly Office.

After this manner pray: Luke 11. 1, 2. *One of his Disciples said unto him, Lord, teach us to pray, and he said, When ye pray, say,* &c. In general we may learn:

1. That Christ doth *not exclude other Prayers*: The injunction of this excludes not all other Prayers. Our Saviour himself, and those that were acquainted with his Mind and Practice, used variety of Prayers, according to the several Occasions, differing from this form, and therefore the Apostle commands, *Ephes.* 6. 18. *Praying always with all Prayers and Supplications.* Prayers formed for every occasion. And that Spirit, that make intercession for us with groans that cannot be uttered, is not confined to any particular form, not to vary from it.

2. Though thou art not restrained to this form only, yet in all thy Prayers pray *after this manner*. There is somewhat in this Prayer that must be ingredient to all thy Prayers.

1. Be sure thou hast a Commission, a Promise, for what thou prayest; desire *those things that are warrantable* by the Will of God revealed in his Word. Christ was acquainted with the Mind of God, and gives us a Pattern to ask those things which are warrantable. Ask for thy good, but ask not for thy Lust, *James* 4. 2.

2. Though the things thou askest be warrantable and agreeable to the revealed Will of God, yet in *the particularity of thy desires* referr thy self and submit unto the will of God: because thou art not wise enough to know what is fit for thee in particular, Especially in the measure, time, and manner of the thing thou askest. The Son of God hath taught us

to pray for the fulfilling of the Will of God before the ſupply of our own Wants; and in his own Prayer in the Garden, *Matth.* 26. *Nevertheleſs not as I will but as thou wilt.* Whatſoever thou deſireſt, yet confine not God. Thou ſhalt be ſure thy Prayer ſhall not loſe his fruit, though the thing deſired ſeem not to be granted. The Cup did not paſs from our Saviour, though he asked it, *Matth.* 26. 39. Yet *he was heard in that he feared*, Heb. 5. 7.

3. As much as thou canſt *let thy Prayer be a reaſonable ſervice*, a work of thy Spirit and Underſtanding, 1 *Cor.* 14, 15. not only of thy Lips and Tongue: for thou haſt to do with the God of the Spirits of all fleſh, that will be worſhipped in Spirit and in Truth. Pray with thy Lips, that thou mayeſt by that means fix thy Mind the better to the work; but let thy words be the production of thy Soul. Let thy Heart pray as well as thy Tongue. And this was one of the Reaſons of our Saviour's Inditing this Prayer in this ſhort and pithy Form, to condemn the vanity of the Gentiles, who had confidence in their vain repetitions of words, without the intention and application of the heart, *Matth.* 6. 8.

4. Here we ſee Chriſt, the Wiſdom of the Father, delivers out *a Form of Prayer*, framed with a great deal of Wiſdom, containing very much matter in a few words: Learn that, though thou art not to put confidence in ſtudied Devotions, nor to make thy Prayers, the work of thy Invention or Wit, but of thy Heart and Soul, yet let the Reverence and Awe thou beareſt to him, before whom thou comeſt in thy Prayers the ſeriouſneſs of the buſineſs about which thou goeſt, put thee in mind to *Prepare thy ſelf and thy Soul*, and to turn it by theſe Conſiderations to an humble frame of Spirit; to afore-caſting of thy deſires; to an humble approach to the preſence of God; to

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all beſeeming Reverence both in thy words and geſture. The Heart, it is true, ſhould be in a continual frame of Prayer, and almoſt every Occurrance of our Life requires a lifting up of the Heart to God in Prayer, or in Thankſgiving; which cannot be ſo ordered with preparation; but ſolemn Prayer, though in private, requires a juſt preparation of the Heart, and a performance of it with the whole contribution of the whole Soul, and ſtrength, and underſtanding, and affection.

3. Though thou art not bound to uſe no other Form, yet *uſe this frequently*, upon theſe *Conſiderations.*

1. It is *the Command of thy Lord and Maſter.* There is ſomewhat of Command in theſe words. He, that commands to pray, after this manner, meant not that this Prayer ſhould be forgotten. That which was made a pattern to thy other Prayers, was not intended to be a thing only to be looked upon, and not to be uſed. Thou mayeſt uſe other Prayers to give ſcope to thy Spirit, but conclude with this.

2. It is a great *means of ſtrengthning the Heart in Prayer.* When I ſhall conſider I am now uſing that very Prayer which the Son of God, when he was in the fleſh, at the requeſt of his Diſciples, gave unto them, not only as a rule and pattern, but as a frame *When ye pray, ſay,* &c. I call the great God my Father, and it is no preſumption in me ſo to do; the Eternal Son of God, that knew all his Father's mind, commanded me to call him ſo, and to come before him as my Father. I am begging for the Conveniences of my Life, for the pardon of my Sins, for my preſervation in and from temptation. Had they not been things that I might hope to be granted, the Son of God would never have taught me to ask them. "O "Lord, it is true, I can ſee nothing in my ſelf why I "ſhould

"ſhould expect that thou ſhouldeſt hear me; my Sins "are renewed every day, and I begged pardon but "yeſterday, and I have ſinned againſt thee the ſame "Sin this day: But yet thy Son, that knows all thy "Will, that would never have put me to beg that "which were unfit for me to ask, or thee to grant, he "it is that taught me to beg my daily bread of thee, "and as often in the ſame Prayer to beg thy for-"giveneſs: I will not learn hereby to preſume in of-"fending, but yet I will learn to be confident in thy "Mercy.

3. It is a *Comprehenſive Prayer*, and therefore fit to be ſupplemental unto thine own Prayers. Thy preſent wants or fears or deſires carry thy Spirit in thy own Prayers eagerly and vehemently in purſuit of thoſe thy wants, fears, or deſires; becauſe they are things preſently incumbent upon thee, and in thy view; and by that means thou doſt many times in thy Prayers overſhoot in many matters, that are of more concernment, it may be, for thee to ask: as the Glory of God, thy preſervation from future inconveniencies, that are not yet in thy view; and this Prayer gathers up thy omiſſions, calls home thy Spirit unto that frame and temper of heart that is fit; *viz.* Submiſſion to the Will and Glory of God in the firſt Petition of this Prayer, furniſheth in a ſhort *Compendium* to pray over that which thou haſt before asked, and to pray for that which before thou haſt omitted.

4. As it is a *Comprehenſive Prayer*, and contains much, ſo it is a *Compendious Prayer*, and contains much in little. The Wiſe and Merciful God knows the frailty of our Nature, and therefore hath fitted us according to our narrowneſs with abridgment; he knows the ſhortneſs of our Memory, and therefore he gave his Will under the Old Law in Ten Words. Chriſt he gave us another abridgment of that abridg-

ment:

ment: *Love God and thy Neighbour.* God alſo knows the weakneſs of our Spirits, and therefore he gives us a ſhort Prayer, that in the uſing of it our Spirits may bear up, and the fire laſt till the Prayer ended. It is true, when we have a continuing ſenſe of Evil felt or feared upon us, our Spirits are able to hold out a Prayer long in warmth and heat: But when the matters of our deſires are not ſo apparent to our ſenſe, our Spirits are apt to grow cold before we come at the end of it. Here is a ſhort Prayer, furniſh'd in all things fit to be asked, and ſuch as thy Spirit may go along with to the end without being tired. It is true, that a Man ſhall uſually find more intention of Spirit in his own Prayers, than in this. Bleſs God that thou haſt this intention of Spirit in thy own Prayers, and neglect them not, but pray for pardon that thou wanteſt it in this, and ſtrive to amend it.

Now, the great *Cauſe of the unprofitable Uſe* even of this Prayer, and divers other Ordinances, grows from this, That people uſe them without a diſtinct and deep conſideration of the things contained in them. The Sun in the Firmament is the greateſt Wonder in the World, and of infinite more conſideration than the appearance of a new Star or Comet; But the commonneſs of the Sun makes Mankind paſs over that without any obſervation, and yet look upon the latter with much admiration and aſtoniſhment. Juſt thus it is with this and other Prayers: This Prayer, being taken up and learnt with our ſpeech, we ſwallow by wholeſale, and never weigh it, or conſider it; but other Prayers of our own or others, whileſt they are new to us, we uſe more attentively, and it may be more profitably. It ſhould therefore be our care to rub out the Corn out of this Ear; to Examine and Conſider this excellent Prayer diſtinctly, that ſo in the uſe of it a full underſtanding and affection may go along with it;

it; without which it is no Prayer: for in Prayer we have to do with the God of the Spirits of all flesh, that judgeth not, neither regardeth the bare repetition of words, the thing condemned by our Saviour when he commanded this Prayer. But by the uniting our Souls and Spirits to him, our Words are not so much our Prayers as the Consequence and Signs of our Prayers.

The known *Division of this Prayer*, is first, the Preamble. Secondly, the Requests. Thirdly, the Conclusion.

1. *The Preamble, Our Father which art in Heaven.* The general Duty we learn from it is this, That we come not suddenly and unseemly in our Requests to him, but as much as may be to prepare our Souls, with fitting apprehensions and affections before we come to ask of him; with apprehensions of his goodness, that may draw us to him in that he is our Father; and with apprehensions of his Greatness, that may make us consider our distance, and come before him with Reverence in that he is in Heaven, Eccles. 5. 2. *Be not rash with thy Mouth, and let not thine heart be hasty to utter any thing before God; for God is in Heaven and thou upon Earth: therefore let thy words be few.* God is in Heaven, and thou upon Earth: it teacheth thee thy distance, and it is fit thou should'st throughly digest that apprehension before thou ask, that thy asking may be with *Reverence.* External Reverence of it self is inconsiderable, but as it is the figure of that internal Reverence that is in the Soul. Where the External Reverence is without the internal, it is base and odious Hypocrisie, a dead and a despised performance, a picture of Piety without life. But the internal Reverence of the Mind cannot be without an external expression of it. The Forms or Natures, that God hath put into every creature, are those which shape their external

external figure, in ſome proportion anſwerable to their internal Form. And it is as impoſſible for an heart ſenſible of the Majeſty, Glory, Greatneſs and Power of God, to come before him either with a petulant, ſawcy, preſumptuous or unſeemly carriage, as it is for the Form of a Lamb or a Child to render it ſelf either in the ſhape of a Lion, or a Wolf. Again, God is in Heaven and thou upon Earth: As thou haſt a buſineſs to do to prepare thy heart with ſenſe of thy diſtance, that thy deſires may be with a ſuitable humility when thou prayeſt, ſo thou haſt need of preparation to bring up thy heart out of that Earth, wherein thou art, unto Heaven, to defecate that Earthly heart of thine, that it may be fit to come into the preſence of the God of Heaven. When God beholds the higheſt things in nature, the Heavens, he humbles himſelf, he deſcends below his own Excellency, *Pſal.* 113. 6. And if thou art a Suitor to this great King, it is fit thou ſhouldeſt come unto the Throne of his Majeſty, and not expect that he ſhould come to thy Cottage to be importuned, though yet he doth this alſo in his great Mercy and Condeſcenſion; yet it is not fit for thee to expect it: Again, thy lifting up of thy heart to him is thy Advantage; the nearer thou draweſt to his Glory and Preſence, ſo it is to be with an humble and clean heart, the more thou wilt partake of his Bounty and Goodneſs; the fitter thy heart will be to have communion with him. The Holy and Glorious Angels and Souls departed partake more of his fulneſs and perfection than Man doth, becauſe by the purity of their nature they have a nearer approach to the Fountain of Good than Man hath; and the nearer or farther off the Spirit of a man comes or keeps off from God, the more or leſs of his Goodneſs he participates. Now in this act of Prayer we endeavour to lay hold of his Goodneſs and Promiſes: Neceſſary

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it is therefore we bring our hearts by preparation as near to him as we can. 1. That we may be near unto him; and in this nearneſs conſiſts an advantage of Communion with him. 2. That we may be like him; and that likeneſs is every day increaſed by our beholding of him, whereby we are in ſome meaſure tranſlated into the ſame Glory. 3. That we may be in our proper place. God hath communicated his goodneſs to all things according to their ſeveral degrees of perfection in thoſe ſtations, wherein his own Great and Infinite Wiſdom placed them, and the place of Man was nearer to God by his nature, than he can now arrive unto in this Life in his own Perſon, (though we have a High-Prieſt that continually bears our names before our Father.) And certainly, if it be at any time ſeaſonable for a Man to wind up his heart in the greateſt nearneſs to God, that he can do, it is when he comes before him in Praiſes for the things he hath, and Petitions for the things he wants. Learn therefore in general to bring up thy heart as near as thou canſt to the great God in preparation and meditation, before thou offer'ſt thy Prayer, that thy ſacrifice may be mingled with a true fire, and thy Soul may be raiſed up with the due conſideration of what thou art about, and who thou art to deal withal.

Touching the *Particulars in this Preamble.*

Our Father. Two things are herein conſiderable: 1. How God is ſaid to be our Father: 2. What Frame or temper of heart and ſpirit this bleſſed relation and conception of him, as a Father, ought to raiſe in us, eſpecially when we come before him in Prayer.

As to the firſt, God hath the appellation or relation of a *Father* principally *in theſe reſpects*:

1. *By*

1. *By Creation.* Thus he is the Father of all things. But in as much as Paternity and Filiation are relations of perſons not of bare ſubſiſtency, properly, therefore in this reſpect he is called Father in relation to Angels and Men: to Men, Iſa. 64. 8. *But now, O Lord, thou art our Father, we are the clay, and thou our potter.* Mal. 2. 10. *Have not all one Father? hath not one God created us?* Luk. 3. 38. *Which was the Son of* Adam; *which was the Son of God.* And as to Men, ſo in a more near relation to the Souls of Men, and the bleſſed Angels, who participate more immediately of his Image and perfection, Jam. 1. 17. *The Father of lights.* Heb. 12. 9. *The Father of Spirits.* Zec. 12. 2. *The Former of Spirits.* Job 38. 7. *And all the Sons of God ſhouted for joy.*

2. *By ſpecial ſuſception,* or undertaking either without an intervenient Contract: thus he is pleaſed to own a more ſpecial Paternity towards thoſe that have moſt need of him, Pſal. 65. 5. *A Father to the Fatherleſs*: or by an intervenient Contract; Thus he was a Father in a more near Relation to the Jewiſh People, who as a Child is called by the Name of his Father, ſo they did as it were bear his Name, Jer. 14. 9. *We are called by thy Name, leave us not.* Iſa. 63. 16. *Doubtleſs thou art our Father though* Abraham *be ignorant of us*; and accordingly he evidenced himſelf towards them in all the care and tenderneſs of a Father, Deut. 32. 11. *As an Eagle fluttereth over her Young,* &c. Hoſ. 11. 1. *When* Iſrael *was a Child I loved him, and called my Son out of* Egypt. But theſe Relations are yet too large and ſpacious. Rom. 9. 4.

3. *By Adoption in Chriſt.* Which Relation is thus wrought, by an Eternal Stipulation between the Father and the Son; the Son was to take upon him our Nature by a ſupernatural Conception, and to ſtand as a publick Perſon and Mediator between the Father and lapſed Man, and appointed that as many as ſhould by true

true Faith lay hold on him, there ſhould be a kind of *Union* wrought between Chriſt and that Believer, and in that Union the Father looks upon all that which was in the Believer as imputed to Chriſt, and all that which was in Chriſt, as imputed to the Believer. Was there Sin and Guilt in the Believer? it is laid on Chriſt, and he bears all Iniquities, *Iſa.* 53. 6. Is there Righteouſneſs in Chriſt? the Believer hath that Righteouſneſs, *the Righteouſneſs which is of God by Faith.* Is Chriſt the Firſt-born of God? *Pſal.* 89. 25, 26. Though we cannot partake of his Primogenture, yet we partake of his Sonſhip. John 1. 12. *As many as received him, to them he gave power to become the Sons of God.* John 20. 17. *I aſcend to my Father, and to your Father, to my God, and to your God,* Gal. 4. 5. *That we might receive the Adoption of Sons.* And by virtue of this Union we partake of the inheritance of Sons, *Joint-Heirs with Chriſt,* Gal. 4. 7. of the Spirit of Sons. Gal. 4. 6. *And becauſe ye are Sons, God hath ſent forth the Spirit of his Son into your hearts,* &c. And by virtue of this Filiation we have the Privileges of Sons; *Acceſs with boldneſs unto the Father,* Epheſ. 2. 19. Care and tenderneſs of our Father over us, *Matth.* 6. 32. *For your Heavenly Father knoweth that ye have need of all theſe things*: Audience from him, John 16. 26. *At that day ye ſhall ask in my Name,* &c. *For the Father himſelf loveth you.* Now this Appellation and Relation of a Father in the firſt Entrance into Prayers carries up our hearts unto theſe *Conſiderations.*

1. That we ſhould by all means labour to be in this relation to God, *viz.* that he ſhould be our Father; for why do we call him, ſo, unleſs he be ſo to us? and that we ſhould not be contented barely with the Relation unto him as we are Men; for ſo were even the *Athenians,* who inſcribed their Altar, *To the Unknown God* His Off-ſpring, *Acts* 17. 28. nor with Relation ariſing

arising out of an external Profession and Covenant, but with that neareſt Relation of Paternity, ariſing by our Union with Chriſt.

2. And conſequently that all our Applications to God in Prayer muſt be in, and through Chriſt, for through him is this Relation wrought; and it is a Relation of Nearneſs and Union, which is the greateſt Nearneſs. Epheſ. 2. 13. *But now in Chriſt Jeſus, ye who ſometimes were afar off, are made nigh by the Blood of Chriſt*; and 19: *Of the Houſhold of God*: our Union unto God grows by our Union to Chriſt, who is one with the Father, John 17. 23. *I in them, and thou in me, that they may be made perfect in one*, and this is the meaning of asking in his Name, *John* 16. 26. Through him we have an acceſs to the Father, *Epheſ.* 2. 18.

2. We learn *with what Affections* we ſhould come to him in our Prayers. And theſe ariſe either from the conſideration of our Duty, as Children; or from the conſideration of that which we are to expect from him, as a Father. Thoſe of the firſt part are principally theſe; Love, Reverence, Submiſſion, and Thankfulneſs.

1. *Love to God.* The very name of a Father Imports in it ſelf a relation of benefit, and conſequently of Love. God is the Father of thy Being, as thou art a Man, and of thy continual Preſervation; and if there were no more than this in this comprehenſive name of the Father, it is enough to take up the whole ſtock and compaſs of thy Love. The Motion from not being to being, is an infinite Motion, and an act of infinite Goodneſs as well as of infinite Power, and deſerves and challengeth the uttermoſt extent of thy Love, as a juſt debt unto it; ſo that thou haſt ſcarce a reſidue of Love left within the compaſs of thy uttermoſt Power, which thou oweſt not to this great Love of thy Lord in giving thee a Being; & if this common good-

neſs of thy Lord requireth and deſerveth all thy Love to him as the Father of thy Nature, what Love doſt thou owe him as he is pleaſed to be thy Father in a nearer Relation? to be thy Father in Chriſt? and that after thou hadſt rejected him and wert loſt? And if thy debt of Love, that thou oweſt to him as the Father of thy Nature, be more large than the Comprehenſion of thy Power, how, or with what wilt thou pay that further debt of Love, which thou oweſt to him for that undeſerved, unſought for, ſuperadded relation of thy Father by Adoption? when he gave his own Son to die for thee, an Enemy, that thou mighteſt receive the Adoption of Son? This is a love that paſſeth not only thy Retribution, but alſo thy Knowledge. *Behold, what manner of Love the Father hath beſtowed upon us, that we ſhould be called the Sons of God,* 1 John 3. 1. And the Love of God to us, as it is the meritorious Cauſe of our Love to him, ſo it is that which excites and fires our Love to him, 1 Joh. 4. 19. *We love him, becauſe he firſt loved us.* And according to the meaſure we have of the apprehenſion of the Love of God to us, accordingly is the meaſure of our Love to him again. This therefore is the firſt affection that the name of Father calls out, *viz.* The intenſeſt affection of our Love, in that he hath given us a Commiſſion to call him Father, and Chriſt is not aſhamed to call us Brethren, *Heb.* 2. 21.

2. *Reverence*; and this is but a Conſequent of the former. *Perfect Love caſts out Fear,* 1 John 4. 18. But it is the Mother of Reverence, Heb. 12. 9. *We have had Fathers of our Fleſh, which corrected us, and we gave them reverence,* &c. Mal. 1. 6. *If I be a Father, where is my Honour*? were there no other diſtance of nature between thy God and thee, but the diſtance and Relation of a Father, it requires Reverence of thee, eſpecially when thou comeſt before him in thy Prayers.

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And that inward Reverence of thy Soul will imprint a Reverence in thy Words, and in thy Carriage; as all other Affections and Tempers of the Soul fix a ſuitable Correſpondence upon the outward Man, but eſpecially when we conſider he is our Heavenly Father.

3. *Submiſſion to his Will.* Conſider thy approach is to thy Father which carries with it a Relation of Authority, eſpecially conſidering he is a Father of Wiſdom, that knoweth what is fitteſt for thee, and a Father of Mercies, that is oftentimes more merciful to thee in denying thee what thou askeſt than he could be in granting it: it is thy duty to ask what thou wanteſt, becauſe he is thy Father; but not to limit him what he ſhould grant.

4. *Thankfulneſs*, for all thou haſt received; becauſe as he is the Author of thy Being, ſo he is the Fountain of all thy Benefit.

5. And as the Name of a Father carries upward theſe Affections of Love, Fear, Submiſſion and Thankfulneſs towards God, ſo it brings down thoſe *Apprehenſions of God*, that are *ſuitable to the buſineſs* about which we are.

1. From the Conſideration that God is our Father thus placed in the Entrance of this Prayer, we have *Incouragement to make our acceſs* unto him with an humble boldneſs, when we conſider the Glory, and the Majeſty, and the Purity of the Great and Infinite God, in whoſe ſight the Heavens are not clean, nor the Stars pure, *Job.* 15. 15. & 25. 5. that chargeth his Angels with folly, and in his Preſence the Cherubims cover their Faces: How ſhould Duſt and Aſhes, Man that is a Worm, under the Apprehenſion of his Majeſty and Glory, ever think that this Glorious God ſhould liſten unto, or entertain his Perſon or his Prayers? When *David* conſidered but of the Sun and Moon and Stars, which are but the works of his hands, he found a great

disproportion between us and them. *What is Man that thou shouldest be mindful of him?* Psal. 8. 4. Much more between us and their and our Creator; the Son of God therefore, that knew his Fathers Will, and thoughts he beareth towards us, presents him to us in the brink of our Prayers under the Expression of a Father, that might invite us, before he renders him under the Apprehension of his being in Heaven, that might Estrange us: under the Conception of the Love and Tenderness of a Father, before Conception of his Majesty and Glory. And is he thy Father? why shouldest thou not upon all occasions resort unto him? whither should a Child go with Boldness, if not to his Father? and to such a Father as he is pleased to render himself unto us, with more tenderness and gentlen ss than lies within the Bowels of a natural Father? Isa. 49. 15. *Can a Woman,* whose Affections are most ardent and importunate, *forget a Child,* a piece of her self, *her Sucking Child,* to whom she is ingaged by an addition l obligation of Love and Care, *that she should not have Compassion,* when her natural Love is heightned by a pitiful accurrance, *of the Son of her Womb,* the Perfection of her Conception? *Yea she may forget, yet I will not forget thee, saith the Lord,* Hos. 11. 8. *How shall I give thee up,* Ephraim? *how shall I deliver thee,* Israel? *how shall I make thee as* Admah? *how shall I set thee as* Zeboim? *my Heart is turned within me, my repentings are kindled together, I will not execute the fierceness of mine anger; for I am God and not Man, Hos.* 11. 3. *I taught* Ephraim *to go, leading him by the Hand. Ephraim,* like a weak Child was ready to stumble and fall upon every occasion, and like a froward Child apt to snatch away his hand from him that led him; yet the Affection of a Father is not lost by the weakness or frowardness of a Child, Deut. 32. 6, 11. *Do you thus requite the Lord, O foolish People and unwise? Is not he thy Father that bought thee?*

As

As an Eagle ſtirreth up her Neſt and fluttereth over her Yonng, ſpreadeth abroad her wings, taketh them and beareth them on her Wings, ſo the Lord alone did lead him. And all theſe, and a world of the like Expreſſions in the Book of God, to unveil the love of God to his Creatures, and thereby to draw out an aweful Love to him, and an humble boldneſs to make an approach unto him, Heb. 4. 16. *Let us therefore come boldly unto the Throne of Grace*; and to bleſs our Redeemer, who by the price of his Blood hath purchaſed this free liberty of acceſs unto God as our Father, Epheſ. 3. 12. *In whom we have boldneſs and acceſs with Confidence.* Who as he hath purchaſed acceſs for us, ſo when, notwithſtanding that we are fearful, and backward, and aſhamed to come, is pleaſed in the virtue of his own Mediation to ſtand between the Glory and Brightneſs of the Father and us poor Creatures, and to ſhew us more of his Goodneſs and Mercy than of his Glory; and to receive our deſires, and to bring both them and us into the Preſence of his Father, and our Father.

2. As this Expreſſion leads us unto God, and gives us acceſs, ſo it gives us *aſſurance of Succeſs* in our Petitions. This Prayer as is ſaid, is a comprehenſive Prayer; we thereby in an Abridgment ask whatſoever is neceſſary for this Life or that to come; but the name of a Father is a comprehenſive Name; the Petitions that thou art asking are large Petitions, and the Promiſe is yet more large, John 16. 23. *Whatſoever ye ſhall ask the Father in my Name he will give it you.* Matth. 7. 7. *Ask and it ſhall be given you*: But here is the Foundation, thy application is to thy Father: Matth. 7. 11. *If ye being evil know how to give good things to your Children, how much more ſhall your Father which is in Heaven give good things to them that ask him?* Whatſoever thou canſt find or expect from thy Natural Father, ſo much, and much more, may'ſt thou expect from thy Heavenly

Father: Patience, to bear with thy infirmities and failings, *Pſal.* 78. 18. Compaſſion, to pity thy ſuffering, *Pſal.* 103. 13. Goodneſs, to ſupply thy Wants; Juſtice, to avenge thy Injuries; *Pſal.* 105. 14. Protection, to defend thee from danger; Vigilancy and Care, to ſupport thee againſt Temptations; Mercy pardon thy Backſlidings, *Jer.* 3. 14. Skill, to interpret, and Tenderneſs, to accept thy weak and ſtammering Petitions; Providence and Bounty, abundantly to reward all thy ſincere Performances, Luk. 12. 32. *Fear not little flock, it is my Fathers good will to give you a Kingdom.* And this Conſideration of God, as our Father when we come before him in Prayer, as it teacheth us our duty, ſo it doth moſt naturally teach us the three firſt Petitions to deſire the Glory of his Name, the Increaſe of the manifeſtation of his Kingdom and Power, the full ſubmiſſion unto, and deſire of the fulfilling of his Will. And as that relation looks downward upon us, ſo it concludes the three laſt Petitions. From whom ſhouldeſt thou deſire or expect Mercy to forgive thee, Conveniences to ſupply thee, Care and Protection to preſerve and deliver thee from Evil, if not from a Father? and as from this appellation of a Father we gather *Confidence in his Love*, ſo in the next qualification or deſcription of this Father, we gather *Confidence in his Power.*

Which art in Heaven, or Heavenly Father, *Matth.* 6. 26. To denote, 1. The eminence of his Glory and Power. The Heavens are the moſt eminent and Glorious Creatures that our Eyes behold, and ſpeak much of the Glory and Majeſty of God, *Pſal.* 19. 1. and in this adjunct of Heavenly, we give him the acknowledgment and attribution of the Greatneſs of his Power and Glory Pſal. 1. 5. *For our God is in the Heavens, and he hath done whatſoever he pleaſeth.*

2. Hea-

2. Heaven the Throne of his Majesty, Psalm 11. 4. Isa. 66. 1. *The Heaven is my Throne, and the Earth is my Footstool.* Psalm 68. 4. *Extol him that rideth upon the Heavens.* Deut 33. 26. *who rideth upon the Heavens for thy help and in his Excellency upon the Sky.* 1 Kings 8. 49. *Heaven thy dwelling place.* Which though it be the Seat of his Glory, yet it is not the Circumscription of his Presence. 1 Kings 8. 27. *The Heaven, and the Heaven of Heavens cannot contain thee.* Psalm 113. 3. *his Glory is above the Heavens.* Isa. 57. 15. *the high and lofty one that inhabiteth Eternity*; an incomprehensible infinitude, Psalm 139. 8. *If I ascend into Heaven, thou art there, and if I make my Bed in Hell, thou art there.* Isa. 40. 22. *It is he that sitteth on the Circle of the Earth.* So that his Presence is in all places; and though, in respect of his Creatures the greatest manifestation of his Presence is above the Heaven, yet his Infinite and Essential Glory is equally in all places. Now from this attribution *we learn*,

1. *Our Duty in Prayer.* As a Christian should always have his Conversation in Heaven, from whence he expects his Saviour, *Phil.* 3. 20. so in a special manner when he comes to God in Prayer. Hence Prayer is called a drawing near to God,* *Heb.* 10. 22. lifting up the Heart unto God. Know therefore thou dost, or at least, shouldest in Prayer bring thy Heart up into Heaven before the Throne of the Infinite Majesty; which imports or inforceth these *Consequents.*

1. *Let thy Spirit be mingled with thy Prayers*, for there is no other way to draw near to God, but by bringing thy Spirit into his Presence. He is a Spirit, and will be worshipped in Spirit; thy Body is here upon the Earth, and thy words vanish before they are gone far from thee. Thou canst not get before the Presence of the Lord of Heaven but with thy Spirit and Soul; and

unleſs thy Prayer be the drawing near of thy Spirit to him, thy Prayer is a Provocation, and not a Service; unprofitable and uſeleſs for thee, and unaccepted and not regarded by God; it dies, and is rotten in the Earth, and it cannot come up to thy Father, which is in Heaven.

2. *Let thy Spirit* be a pure Spirit, *and thy Prayers* be pure Prayers; for what hath any thing that is impure to do with Heaven, a place of Purity and Holineſs? None, but the *pure in Spirit can ſee God*, Matth. 5. 8. and none but *pure hands are fit to be lifted up to him*, 1 Tim. 2. 8. Pſal. 24. 4. and that thy Spirit may be pure, and fit to come up into this High and Holy Place, and have Communion with the Holy and Glorious God, get thy Spirit, and Soul, and Conſcience waſhed by the Blood of Chriſt, and thy Prayers mingled with the Incenſe of Chriſt, *Rev.* 8. 3. and labour to get an inherent Holineſs, a pure and a ſanctified Heart, and from that will thy Words, and thy Converſation, and thy Services, and thy Sacrifices (all which are but the Emanations and Fruit of thy Heart) be holy, and bear ſome, though a weak Proportion to that Place, and to that Perſon whither thou art ſending thy Prayers. And more eſpecially and particularly labour to cleanſe thy Heart when thou art about to Pray; becauſe thy Prayers are drawing near unto God, *Pſal.* 73. 28. The Prieſts under the Law, when they were to come near unto God in their Adminiſtrations, were to be waſhed and clean from their natural and external Impurities; and a Leaper was not ſuffered to come into the Tabernacle; but what is that to the Leproſie and Impurity of thy Spirit, that very part of thee that only can have an immediate acceſs to God? and what Communion can there be between an holy God and an unholy Soul? Pſal. 66. 18. *If I regard Iniquity in my Heart, God will not hear me.* Conſider

ſider therfore that thy approach is unto Heaven, the dwelling-place of his Majeſty, and of his Glory, and Holineſs becomes ſuch an Habitation, *Pſalm* 93. 5. But who then is fit for ſuch Communion? *What is Man that he ſhould be clean? and he which is born of a Woman, that he ſhould be righteous? Behold he putteth no truſt in his Saints, yea the Heavens are not clean in his ſight, how much more abominable and filthy is Man, which drinketh Iniquity like Water?* Job 15. 14, 15, 16. But for this, thy Saviour hath given thee an Expedient; he taketh away the iniquity of thy Holy things, and mingles thy Sacrifices with his own incenſe, and covers thy impurities with his own Righteouſneſs, and if for all this the ſenſe of thy own vileneſs cover thy Heart with ſhame, and the burthen of thy Sins and Corruptions keeps thy Soul under, that it cannot with that clearneſs and confidence look up unto Heaven, but, with the Publican in the Goſpel, ſtand afar off, and ſcarce canſt ask for any thing, but what the ſenſe of Guilt inforceth, *viz.* Mercy to pardon thee; yet ſuch is the Goodneſs of God in *Chriſt* to thy low and humbled Soul, that though thou haſt ſcarce Confidence enough to draw nigh unto God, yet he hath Compaſſion enough to draw nigh unto thee, Pſalm 34. 18. *The Lord is nigh to them that are of a broken Heart.* And though thy laden Soul can ſcarce get up into Heaven, into the preſence of thy Creator, yet he will bring down Heaven into thy Soul, Iſaiah 57. 15. *Thus ſaith the High and lofty one that inhabiteth Eternity, whoſe Name is Holy, I dwell in the high and holy place, with him alſo that is of a contrite and humble Spirit, to revive the Spirit of the humble, and to revive the Heart of the contrite ones.*

3. *Let thy Prayer be full of Reverence with the whole Man*: for as thou comeſt to a Father and in that relation thou oweſt him Reverence, ſo thou comeſt to a Heavenly Father,

Father, and in that relation thou oweſt him reverence, ſo thou comeſt to a Heavenly Father, the great Lord and Judge of all things, 1 Pet. 1. 17. *And if ye call on the Father, who without reſpect of Perſons, judgeth according to every Man's works, paſs the time of your ſojourning here in fear.* And as a Father, and ſuch a Father calls for thy Reverence, ſo eſpecially when thou conſidereſt that thou comeſt to this great King in his Throne, in the place of his Majeſty and Glory. And therefore this Expreſſion is added, to take up the whole Latitude of thy Thoughts, with the higheſt apprehenſions of the Glory and Majeſty of the Lord, before whom thou comeſt, and that thou mayeſt conſider the Infinite diſtance that is between thee and the Lord of Heaven; Iſaiah 55. 9. *For as the Heaven is higher than the Earth, ſo are my Thoughts than your Thoughts, and my ways than your ways.* And upon this conſideration to admire and magnifie the Goodneſs and Mercy of this great King, that is pleaſed to admit poor ſinful Worms to come into his Preſence, and beg for our Lives, and for our Souls, with a Promiſe of Mercy and Acceptation.

4. *Let thy Prayers be full of Intention*: Thou doſt, or ſhouldeſt bring up thy Soul into Heaven, into the Preſence of the Great and Glorious God; and what ſhould thy wandring thoughts, thy Earthly Buſineſs do there? leave them at the foot of the Hill, when thou aſcendeſt into the Mount of God. Conſider the Perſon, to whom thou comeſt, exactly views and obſerves the Frame and Connexion, and Workings, and Motions of thy Thoughts and Deſires, and whether they go along with thy Words, or with thy External Deportment: and if they do not, ſo much of thy Prayer is not only loſt, but a mockery and abuſe of thy Maker. And as the Conſideration of the Perſon to whom thou makeſt thy addreſs, ſo the place where thou comeſt doth not ſuit

ſuit with thoſe impertinent and vain Diverſions. Therefore when thou prayeſt, do it conſiderately, adviſedly, and with the whole Intention of thy Soul. Eccleſ. 5. 2. *Be not raſh with thy Mouth, and let not thy Heart utter any thing haſtily before God, for God is in Heaven and thou upon Earth.*

2. As this Expreſſion teacheth us our Duty towards God in Prayer, ſo it teacheth us *what to Expect* from him.

1. Hence learn *the All-ſeeing Eye of God*, that is acquainted with all thy wants, and with all thy Deſires. It was a miſtaken uſe that was made of his being in Heaven, Job. 22. 14. *Thick Clouds are a Covering to him that he ſeeth not, and he walketh in the Circuit of Heaven* No, but Pſalm 23. 13. *The Lord looketh from Heaven, he beholdeth all the Sons of Men*, Pſal. 11. 4. The diſtance of the Place is no diſadvantage to his Sight or Hearing. Again, Though Heaven be the Seat of his Glory, yet all places are filled with his Preſence; but eſpecially, *he is nigh to them that call upon him, to all that call upon him in Truth*, Pſal. 145. 18. *Is nigh to ſuch as be of a broken Heart*, Pſalm 34. 18. *is round about his People*, Pſal. 125. 2. *is nigh unto them in all they call upon him for*, Deut 4. 7. *will bow down his Ear to hear*, Pſalm 31. 2. *will bow the Heavens and come down* for their good, *Pſal.* 18. 9. So that thy Prayers have no great diſtance to go, for all places are Heaven where God is, and he is in all places, eſpecially where two or three are gathered together in his Name to call upon him.

2. Hence learn the *All-ſufficient and Almighty Power of God*, Pſal. 115. 3. *Our God is in Heaven, he hath done whatſoever he pleaſed.* As the Relation of a Father carrieth with it a fulneſs of love to be willing to grant thy largeſt requeſts, ſo the Conſideration that he is a Heavenly Father carrieth with it a fulneſs of Power to grant them. Theſe Conſiderations of the Love and Power

Power of God bear up the Heart in Prayer, as once *Aaron* and *Hur* did *Moſes*'s hands, *Exod.* 17. 12. And therefore they are both placed in the Porch of this Prayer, like the Pillars of *Jachim* and *Boaz*, in *Solomon*'s Temple, 1 *Kings* 7. 21. To eſtabliſh and ſtrengthen thy Heart in thy Prayer to God.

3. As the conſideration of Heavenly, or *which art in Heaven*, carries thy Heart to confidence in his Power and All ſufficiency to grant thy Petitions, ſo it improves thy Faith in *his Infinite Tenderneſs and Goodneſs.* When thou comeſt to the Father of thy fleſh, thy Earthly Father, that relation imports and carries with it much Love and Compaſſion, as hath been obſerved; but though he be thy Father, yet he is an Earthly Father; and as his Power and Sufficiencies are narrow and weak, and not adequate to the Extent of thy wants and deſires, ſo his Affections are limited, and mingled with the Paſſions and frowardneſs of his Temper or Age. A Woman may forget the Son of her Womb, *Iſaiah* 49. 15. And the hands of the pitiful Woman may ſeeth her own Children, *Lam.* 4. 10. And Fathers are apt to provoke their own Children, *Epheſ.* 6. 4. But were there not mixtures of Diſtempers in the affections of Parents, yet their Affections are finite, and ſuch is our Condition, that in one day we ſhould out ſin all that ſtock of Patience to bear, and Mercy to forgive that the moſt tender earthly Father ever had or could be capable of. We ſtand in need every day of the infinite Bowels of a Heavenly Father, to bear and pardon, and receive us, as of infinite Power to ſupply and ſupport us, Iſaiah 55. 7. *Let the wicked forſake his ways, and the unrighteous Man his thoughts, and let him return unto the Lord, and he will have Mercy, and to our God, for he will abundantly pardon: for my thoughts are not your thoughts, nor your ways my ways, ſaith the Lord: for as the Heavens are higher than the Earth, ſo are my ways*

ways higher than your ways, and my thoughts than your thoughts, Hos. 13. 9. *Oh Israel, thou hast destroyed thy self, but in me is thy help. I will not return to destroy* Ephraim, *for I am God and not Man*, Hosea 11. 9. As if he should have said, Were all the Compassions, and Bowels, and Patience and Tenderness in the World combined in one Man, yet thy sins are grown to that height, and thy Provocation to that Perfection, that all that Patience were too weak to bear, and all that Compassion too small to pardon thee; thou hast outsinned all the Compass and Extent of a created Patience; but I am God, and not Man, I have Patience enough for all this to bear with thee; and Mercy enough abundantly to pardon thee. Jer. 3. 12. *Return thou backsliding* Israel, *saith the Lord, and I will not cause mine anger to fall upon you; for I am Merciful saith the Lord, and I will not keep Anger for Ever; Only acknowledge thine iniquity that thou hast transgressed against the Lord thy God.* The Omnipotence of God runneth through all his Attributes, and is no less seen in his Mercy to pardon, than in his Power to Create. Numb. 14. 17, 18. *And now I beseech thee, let the Power of my Lord be great, according as thou hast spoken, saying the Lord is long suffering and of great Mercy.*

Now I come to *the Requests* themselves.

1. *Hallowed be thy Name.* Wherein shall be considered,

1. What we are to understand by the *Name* of God.

2. What we are to understand by *Hallowing* or Sanctifying his Name.

As to the first. The Ways of God and his Judgments are unsearchable, and past finding out, *Rom.* 11. 33. and if his ways are such, how infinitely unsearchable is his

his Essence and Nature? the Angels that are by God endued with an Understanding more receptive of this light than ours is, do behold his Face, *Mat.* 18. 10. But yet that light is too bright for their pure Eyes, and too wide for those perfect intelligences to comprehend: but Mortal Man cannot behold his Face, Exod. 33. 20. *Thou canst not see my Face: for no Man can see me, and live.* But yet such is his Mercy and Condescention to his Creature, that he communicates so much of the Knowledge of himself unto us, as is convenient for us, and sufficient to bring us to a more perfect Vision of him when our Souls shall be endued with an Angelical Capacity to see him, Matth. 5. 8. *Blessed are the pure in Heart: for they shall see God.* And the means whereby we know him, is the Manifestation of his Name unto us. Joh. 17. 6. *I have manifested thy Name unto the Men which thou gavest me.* The Name of the Lord therefore *imports* these *two things.*

V. Isa. 6. 2.

1. That which he hath been pleased to manifest unto us in his Word concerning himself, his Essence and Attributes.

2. That Glory and Honour, which as a Beam from the Sun, doth arise from that manifestation.

1. Touching the First, God hath been pleased to reveal himself unto us by Names or Expressions, whereby we may have some Conceptions concerning him; and though every Attribute given to God in the Scripture, is a part of his Name; yet he hath chosen some expressions which he hath in a special manner called his Name, as being of a more special use to us, and therefore are to have a greater impression upon us; sometime to signifie his absolute and independent being. Exod. 3. 13. *And* Moses *said unto God, when I come to the Children of* Israel, *and shall say unto them, The God of your Father hath sent me unto you, and they shall say to me, What*

what is his Name? what ſhall I ſay unto them? And God ſaid unto Moſes, *I AM THAT I AM. Thus ſhalt thou ſay unto them, I AM hath ſent me.* Sometimes to ſignifie the greatneſs of his Authority, Iſa. 42. 8. *I am the Lord, that is my Name, and my Glory will I not give no another.* Sometimes to ſignifie his Power, Jer. 10. 16. *The Lord of Hoſts is his Name.* Sometimes to ſignifie the Immenſity of his Majeſty, Exod. 6. 3. *I appeared unto* Abraham, Iſaac, *and* Jacob, *by the Name of God Almighty, but by Name* Jehovah *was I not known unto them,* Pſal. 83. 18. *Thou whoſe Name is* Jehovah, Deut. 28. 58. *That thou mayeſt fear this Glorious and fearful Name, the Lord thy God* Sometimes to ſignifie his Purity, Exod. 34. 14. *whoſe name is Jealous,* Pſal. 93. 3. *whoſe Name is Holy.* But above all, when God himſelf was pleaſed, at the requeſts of his Creature, to make his Goodneſs to paſs before him, and to proclaim his Name, conſiſting of all the ingredients neceſſary for our Knowledge and uſe. Exod. 34. 6, 7. *The Lord, the Lord God, Merciful and Gracious Long-ſuffering and Abundant in Goodneſs and Truth, Keeping mercy for Thouſands, Forgiving iniquity, Tranſgreſſion and ſin, and that will by no means clear the guilty,* &c. And this was the Name that our Saviour came to comment upon, ſhewing his Mercy in pardoning us, and his Juſtice in puniſhing our Sins, in his Son; his Truth in fulfilling the firſt Goſpel Preached in Paradiſe, *The Seed of the Woman ſhall break the Serpents Head.* And this Name of God he manifeſted to his Diſciples and to us.

2. The Name of the Lord is taken for that *Glory and Honour* that is due unto his Eſſence, Attributes and Works, the reflection of his own Perfection. He hath proclaimed himſelf Merciful and Gracious, and his works of Mercy reflect Glory upon this part of his Name, Iſaiah: 48. 9. 11. *For my Name's ſake I will deferr*

deferr mine anger: for how ſhould my Name be polluted? and I will not give my Glory to another: He proclaimeth his Strength and Power; and the Works of his Power reflect Glory upon that part of his Name: *Jer.* 10. 6. *His Name is great in Power.* Jer. 32. 20. *Which haſt ſet ſigns in* Egypt, &c. *And haſt made thee a Name as at this day.* He hath proclaimed that he is long-Suffering; and the works of his Patience towards our back-ſlidings and Rebellions reflect glory upon that part of his name: Pſal. 106.8. *Nevertheleſs he ſaved them for his Name's ſake, that he might make his mighty Power known*: the Power of his Patience to forbear them, as well as of his ſtrength to deliver them. And thus, Pſal. 48. 10. *According to thy Name, ſo is thy Praiſe in all the Earth*: that is, all the Works of God, and his diſpenſations carry an impreſſion of the Glory and Truth of ſome Attribute of his Name, Pſalm 134. 2. *I will praiſe thy Name for thy loving Kindneſs and thy Truth, for thou haſt magnified thy Word above all thy Name*: that is, thy Word hath proclaimed thy Name to be Merciful, Bountiful; *&c.* All the courſe of thy Government in the World doth juſtifie the truth of that word of thine, and doth atteſt it, every part of it bringing back to ſome Attribute of that Name of thine, Glory, and a juſt ſuffrage unto the truth of thy Word.

Hallowed, or Sanctified, be thy Name.

This *Imports theſe things.*

1. That *all the Works of God*, and the Actions and Occurrences of the World, may bear upon them, and in them, an Impreſſion of the Glory of God, of his Power, Majeſty, Wiſdom, Goodneſs, Juſtice. That they may have upon them that Beauty, Comelineſs and Uſefulneſs, that he originally did put upon them.

God

God made all things for his Glory, and in conformity thereunto they were in their original full of Beauty and Order; and the Excellence of the Work did ſpeak the Perfection of the Workman; but the Sin of Men and Angels brought upon ſome parts of his works a deformity and diſorder, Gen. 3. 17. *I have curſed the ground for thy ſake.* And though in that curſe, and in all other the conſequents of Sin, there is ſtill a Glory of the Juſtice of God in puniſhing, and of his Wiſdom in managing of them; yet much of the beauty of the works themſelves is taken from them by that diſorder that ſin hath brought upon them. When we pray therefore that the Name of God may be hallowed, we deſire that, as much as may ſtand with his will, all things may bear in them the impreſſion of his Glory, that they may have a conformity, not only to his Will, but to his good pleaſure; that in all things the Wiſdom, and Goodneſs, and Power of God may be, conſpicuous; that he would in Chriſt take out that diſorder and curſe, that by Sin defaced the Creature; that all things may in the higheſt meaſure be reſtored to their primitive perfection; that all the occurrences of the World, and all the actions of Men and Angels, may carry in them the moſt eminent inſcription of his Preſence, Wiſdom and Goodneſs, and may be directed with the beſt advantage to his Glory. Our love to God makes that, which he wills, to be our wills; and as he wills his own Glory, ſo it makes us to deſire his Glory; and though we are to leave the particular manifeſtation thereof to his Wiſdom, yet it muſt be our chief deſire that all things may, in the higheſt meaſure, move to his Honour, and bear the Inſcription of it. And this is that praiſe that *David* calls for from all Creatures, *Pſalm* 148. 150.

2. In as much as God hath indued *Reaſonable Creatures* with Underſtanding and Capacity, to diſcover

the Wiſdom and Goodneſs of God in his Creatures and Works, we are to deſire that the Works of God may not only carry in them a native or ſecret impreſſion of his Power, Wiſdom and other Attributes, but that it may be made evident, and diſcovered and manifeſted to the underſtandings of Men and Angels, and that they may diſcern it, and be convinced of it, *Pſalm.* 9. 16. that the Lord may be known by the Judgment that he executes, Pſalm. 64. 9. *And all Men ſhall fear and declare the works of God, for they ſhall wiſely conſider his doings*, Pſalm. 58. 11. *So that a Man ſhall ſay, verily he is a God that Judgeth in the Earth*, Pſal. 111. 2. That as his works are great, ſo they may be ſought out; that as all the works of God contain an objective glory of God in them, ſo that the ſame may be ſeen and obſerved by thoſe parts of his Creation, Men and Angels, that have a capacity to receive it; and for that purpoſe that objective Glory of God is put into all creatures, and this capacity or receptivity is placed in Intellectual Creatures, that they may obſerve and diſcern the Glory of his Wiſdom, Goodneſs and Truth, and all other his Attributes in the Creatures.

3. And in as much as he hath magnified *his Word* above all his Name, *Pſalm.* 138. 2. That is, he hath evinced the truth of his Word, and every part thereof in all the courſe of his Providence and Works, that Men and Angels may diſcern and underſtand the fulfilling and making good of his Word. The Sun ſhining upon a Glaſs doth cauſe a reflection of his beams, but many may not ſee it, either becauſe they are blind and cannot ſee it, or they look another way, or ſtand in ſuch a poſition that they do not ſee it; and ſo it is with the Works of God. When I pray that his Name be hallowed, I pray that God would be pleaſed to open the Eyes of Men by his Spirit; to put them in ſuch a frame and poſition, that they may diſcern the Power,

and

and Wiſdom, and Goodneſs, and Juſtice, and Truth of God, that reflects from his Words, that theſe impreſſions of his may not be loſt unto us, nor the Glory of them loſt unto him.

4. That the obſervations and diſcovery of the Truth and Goodneſs, *&c.* of God, may not only work a conviction thereof in our Underſtandings and Judgments (for thus it doth even to the Devils themſelves) but that conviction may raiſe up *in the minds and affections* thoſe *ſuitable conſequences*, that ſhould ariſe from ſuch a conviction, ſuch as are theſe: 1. A *ſubſcription and ſetting to our ſeal*, That God is True, and Juſt, and Merciful. In the Work of Conviction we are in a manner paſſive, but herein we are active, when in our hearts we do chearfully and willingly ſubſcribe and atteſt to all that Goodneſs and Truth, whereof we are thus convinced. 2. An *Inward Admiration* of the Power, Truth and Glory of God, that is thus diſcovered unto us. The natural effect of great diſcoveries in Admiration, 2 Theſſ. 1. 10. *To be admired in all them that believe.* 3. *Bleſſing* of that Goodneſs of his, not only that is diſcovered unto us, but that ſo far condeſcends to his Creature, as to ſhew us ſo much of his Glory, Truth and Greatneſs. 4. An *Attribution of Infinitely more* Glory, Majeſty, Mercy, Goodneſs, and all Perfection unto him, than poſſibly I can diſcover by any of theſe Manifeſtations, conſidering that all his Works put together cannot ſpeak his Fulneſs. If I could ſee all the Glory of God, that all the Works of God in the whole World do bear upon them, yet I muſt needs conclude in reaſon; that they are infinitely ſhort of that Perfection which he hath in him: for he muſt needs have a reſidue of Power and Wiſdom, infinitely more than commenſurate to all his Works put together: but alaſs! I ſee but a part of his Works, and ſo narrow is my capacity, that I

find plainly I cannot reach to the bottom of any Work, nor ſearch it out, nor his Power, Wiſdom and Glory, that lies in a Fly or Worm, to the uttermoſt; and yet I ſee ſo much as doth aſtoniſh me, and confound me, even in the leaſt of all his Workings; what meaſure then muſt his own Fulneſs amount unto? and this made *David*, and the other Saints of God, whoſe Eyes he had opened, even to loſe themſelves in the Contemplations and Expreſſions of the Goodneſs and Greatneſs of God. 5. *A return of infinite Fear and Reverence, Love, Dependance, Submiſſion, and Obedience*, and of all the choiceſt and ſweeteſt Motions of our Souls to him, as the juſt deſert of his Goodneſs and Truth, and the juſt Tribute due to his Majeſty and Glory. And this is the Sanctifying of the Lord of Hoſts, *Iſaiah* 8. 17. And thus he will be ſanctified by all them that draw near unto him, *Lev.* 10. 3. The Sanctifying of the Lord in the Heart, 1 *Pet.* 3. 15.

4. And as theſe affections and motions are made in the heart, ſo by all *External Expreſſions* of the tongue, to evidence that inward Conviction and Affection of the Soul; and, as much as in us lies, to propagate and proclaim to all the World the Glory due to God, by acknowledging openly his Truth, 1 *Kings* 18. 39. When the People ſaw the Miracle of the Fire devouring the Water, they fell on their Faces, and ſaid, *The Lord he is God, The Lord he is God.* By aſcribing Greatneſs, *Deut.* 32. Strength, *Pſalm* 68. 34. Glory *Pſalm* 96. 8. unto his Name; By publiſhing his Name, *Deut* 32. 3. Singing forth his Honour, *Pſalm* 66. 2. Exalting his Name, *Pſalm* 34. 3. Cauſing it to be had in remembrance, *Pſalm* 45. 27. Magnifying his works, *Job.* 36. 24. By inviting and exciting all the Creatures in the World, according to their uttermoſt activity, to praiſe his Name, *Pſalm* 148. 5. Out of the abundance of the Heart, thus poſſeſſed with the ſenſe of the Perfection

Perfection of God, the Mouth will ſpeak.

5. That from the ſame Principle in the Heart, *the lives of Men and Angels* may bring Glory and Honour to God; that is, by Conformity of their Natures and Lives to the Will of God concerning them. Other Creatures, by a paſſive Conformity unto the Will of God, bring Glory unto him, *viz.* by moving as they are moved by thoſe Natural Inſtincts that are put in them; but to Men and Angels God hath given that Honour to have in them an Active Principle, not only to be conformed, but to conform to the Will of God, and to bring Glory to his Name: and when by our ſin and contracted Corruption, Mankind hath diſabled himſelf to exerciſe that Power, which God once gave him to gloriſie his Creator, Chriſt came to reſtore him again to ſuch a Condition, that he might actively bring Glory to God by an active Conformity to the Mind and Will of God, 2 *Cor.* 5. 15. For this Cauſe *he died, that they which live ſhould not live to themſelves, but unto him that died for them.* Tit. 2. 14. *ad idem.* And this was a principal part of that *Reconciliation* that he wrought, *viz.* as for the things that were paſt, reconciling God to Man by Forgiveneſs and Pardon, ſo for the time to come reconciling Man to God by Conformity to him and his Will. Sin made an unlikeneſs of Man to God, and thereby deſtroyed the Image of God in Man; for an Image conſiſts in the likeneſs of another thing. Chriſt came to reſtore that Image again, *Coloſ.* 3. 10. And that not to reſt meerly in the Internal Diſpoſitions of the Soul, but that, as he that hath called us is holy, we ſhould be holy in all manner of Converſation, 1 *Pet.* 1. 13. Which is impoſſible to be ſevered, ſo that the former ſhou'd be without the latter; for, as *out of the abundance of the Heart the Mouth ſpeaks*, ſo out of the ſame abundance the hand worketh; and the ſanctification of the Mind

can as ill be contained within the Heart without ſome Expreſſion in the Life, as any other temper or diſpoſition of the Mind can be reſtrained from diſcovering it ſelf. That Communion, that *Moſes* had with God in the Mount, imprinted a Glory on his Face; and that Image of God, the conformity of the Heart unto him, will ſhine through into the Life; and that out of a double Principle. 1. As a connatural Conſequence of the inward diſpoſition. 2. Out of the Love and Obedience to God, Matth. 5. 16. *That men may ſee your good works, and Glorifie your Father which is in Heaven.* So that when I pray that the Name of God may be Sanctified, I do deſire that God would in Chriſt reimprint his Image upon Man, that he would renew him in the Spirit of his Mind, and reſtore him to a Conformity to his Divine Will, which is our Sanctification; 1 *Theſſ.* 4. 3. And that the outward Converſation of Men may be ſuitable to this inward Conformity, in all Obedience to the good pleaſure of God; that as they profeſs his Name, ſo they may appear to be his Workmanſhip, *created in Chriſt Jeſus unto good works*, Epheſ. 2. 10. *And walk worthy of God*, 2 Theſſ. 2. 12. *That others beholding their good works may glorifie God*, 1 Pet. 2. 12.

Now the *Oppoſite* to this *Petition*, is, Blaſphemy, Curſing the Name of God (for to that height of Villany the corruption of Nature hath riſen) that that fearful and terrible Name, *Pſalm.* 99. 3. *Deut.* 28. 58. hath not eſcaped the blaſphemous Tongues of men, deſpiſing his Majeſty, Job 21. 15. *What is the Almighty, that we ſhould ſerve him?* Exod. 5. 2. *Who is the Lord that I ſhould obey his voice?* Taking his Name in vain, uſing of it lightly or irreverently. It is a terrible Name and not to be uſed without ſummoning up of all the awe and reverence of our hearts, or falſly, either in ſolemn oaths, ſwearing falſly by his Name; or pretending

meſſages

meſſages from him that he never ſent, *Jer.* 14. 14. Propheſying Lies in his Name, whereby a diſhonour is brought upon his Truth. Pride, Arrogancy and Self-admiration, theſe intercept the Glory due unto God, and uſurp that which is only due unto him, and moſt dear unto him, Iſaiah 48. 11. *My Glory will not I give to another.* Therefore God doth in a ſpecial manner hate, *Prov.* 6. 17. *Prov.* 9. 13. and reſiſt it, and them, *Jam.* 4. 6. When *Herod* intercepted the Glory of the People, and entertained it, and gave not God the Glory, the Angel of the Lord ſmote him, *Acts* 12. 23. And when the great King was puffed up with the greatneſs of his Glory and Power, then the Meſſage comes that the Kingdom is departed from him, *Dan.* 4 13. And commonly God takes that ſeaſon to puniſh the whole ſtock of Sins, that a Man hath committed, when his Heart is moſt lifted up: Prov. 16. 18. *Pride goeth before Deſtruction.* Again, Preſumptuous Sins, theſe bid defiance to the Name of God, to his Truth, his Juſtice, his Power, his Preſence, *Deut.* 29. 20. The Jealouſie of God will ſmoke againſt ſuch a Man. Scandalous Sins in thoſe that bear or profeſs the Name of God, 2 *Sam.* 12. 14. by this, occaſion is given to the Enemies of God to blaſpheme. Inadvertence and want of Conſideration of the Works of God; *Becauſe they regard not the works of the Lord, nor the operations of his Hands: therefore ſhall he deſtroy them, and not build them up*, Pſalm 28. 5. God therefore doth diſpence many of his Works of Providence, that Men ſhould wiſely conſider of his doings, and declare his work, *Pſalm* 64. 9. This Inadvertence partly diſappointeth God of his End, and robbeth him of his Glory. Miſapplication of Events either to falſe Cauſes, Idols, Fate, Fortune, or only to Second Cauſes, without the due attribution of all to the moſt Wiſe and Powerful Counſel of the Mighty Lord, Deut. 8. 17, 18.

And thou say in thy Heart, my power, and the might of my hand hath gotten me this wealth; but thou shalt remember the Lord thy God; for it is he that giveth thee power to get Wealth. So for promotion, *Psalm* 75. 6. Victory, *Isa.* 10. 5. *O Assyrian the Rod of mine anger.* 13. but, *he saith by the strength of mine hand have I done this, and by my Wisdom.* And as in things concerning others, this observation is to be used, so principally in the Occurrences and Providences concerning thy self: to labour to know that all things that befall thee, come from the most Wise and Just Hand of God; in all thy Blessings acknowledge his Mercy, and labour to find him in them; in all thy Afflictions acknowledge his Justice and his Wisdom; Labour to find out the Cause, and give him the Glory.

Now concerning *the Order of this Petition*; it fell not *in the first place* by Chance; but he that was the Wisdom of the Father, placed it there upon most just *Reasons.*

1. *The Glory of God* is that which is first to be sought for; because it is the chief End of God in all things, and that which he principally intended, He made all things for his Glory. The first and highest Duty of Man is to Love God, and Love to God will carry the Heart to desire that first, which God first wills; in so much as if the Glory of God must be lost, or the Soul that loves him, the perfection of Love will choose the preservation of his Glory, rather than of it self, if it were possible. *Vide Exod.* 32. 33. *Rom.* 9. 3.

Vide Isa. 43. 7, 21.

2. It is the Justest, and only Tribute that all Creatures can return to God for their Being and Blessing. Such is his infinite Self-sufficiency, that it is impossible he can receive any good from them, that receive their Being from him, Job 35. 7. *If thou be righteous what giveſt thou him?* Psalm 16. 2. *My goodness extendeth not*

to

to thee. But the return of the Honour or Glory, and acknowledging of his Goodneſs in all that the Creature can give, and that he is pleaſed to accept. Pſalm 50. 15. *I will deliver thee, and thou ſhalt glorifie me,* Pſalm 116. 12. *What ſhall I return unto the Lord for all his benefits to me; I will take the cup of Salvation, and call upon the Name of the Lord.* Revel. 4. 11. *Thou art worthy, O Lord, to receive Glory, and Honour, and Power, for thou haſt created all things, and for thy pleaſure they are, and were created.* And according to this Debt of Duty, which the Creatures owe to God for their being, ſo we find them, according to their ſeveral capacities and conditions, bringing in their Tribute, Rev. 5. *And every Creature which is in Heaven, and in the Earth, and in the Sea, heard I, ſaying, Bleſſing, Honour, Glory, and Power be unto him that ſitteth on the Throne, and unto the Lamb for Ever and Ever.*

3. It is the beſt preparation for the Heart that approacheth to God in Prayer to be firſt taken up withal: If in the ordinary Actions of our Nature the Glory of God ſhould affect our heart, and be the End, at which we ſhould aim, 1 Cor. 10. 31. *Whether ye Eat or Drink, or whatſoever ye do, do all to the Glory of God:* And if the Son of God in this Pattern of Prayer begins his Petitions with the ſanctifying of his Name, it is certainly moſt neceſſary that the heart of him that ſets upon this Duty, be taken up with the conſideration of the Honour and Majeſty of him, who will be ſanctified by all that draw near unto him; and to carry that End through all our Prayers; leſt while we repeat the words of this Petition, we take the Name of God in vain, ſeemingly praying for the Glorifying of that Name, which we at the ſame time diſhonour; either for want of a due conſideration of his Majeſty, or for want of making his Glory the Rule and End

of

of our Prayers. This firſt Petition therefore requires that the Heart be duly affected with the Glory of that Name which it invokes, and duely acted and directed to that Glory; and that this Petition be drawn through all the reſt of our Requeſts.

Theſe inſuing *Conſiderations* therefore ariſe from the placing of this Petition firſt in this Prayer:

1. As thou prayeſt that his Name be *hallowed*, ſo in all thy Requeſt labour to Sanctifie the Lord in thy Heart; Sanctifie him in his Greatneſs and Majeſty with honourable and reverent thoughts of him in thy Heart, with an aweful and humble Carriage both of thy inward and outward Man, as in the Preſence of the Great and Glorious King of Heaven and Earth: Sanctifie him in his Authority and Sovereignty, by calling upon him in obedience to his Command and Will, who hath Commanded it; by acknowledgment of thy dependance upon him: Sanctifie him in his Power and All-ſufficiency, by caſting thy ſelf upon him, who is mighty to ſave, and to fulfil thy moſt extenſive and large Requeſts: Sanctifie him in his Goodneſs and Mercy, which is infinite more large to pardon thy Sins, to ſupply thy Wants, and to fill thee with all good things, than thy Neceſſities or the wideſt compaſs of thy Soul can be to ask: Sanctifie him in his Truth and Faithfulneſs, by a recumbence and a reſting upon his Promiſes, That no one thing ſhall fail of all the good things that he hath ſpoken, That no Man ſhall ſeek his Face in vain: that he that hath ſaid, Whatſoever thou ſhalt ask in his Son's Name, he will give it; That hath granted us acceſs unto him upon the purchaſe of his Son's Blood, will in no ſort reject thoſe requeſts, which he himſelf hath Commanded thee to make.

2. As thou prayeſt in the firſt place, that his Name may be Sanctified, ſo let that be the End of all thy Requeſts. Be ſure thou ask not any thing which may not

not be ſuitable to that End, much leſs contrary to it. And in what thou askeſt agreeable to that End, let it be likewiſe for that End. Ask not thy daily Bread for thy Luſts, but that thou mayeſt Glorifie him by it, and for it. Ask not Pardon for thy Sin barely for thy Eaſe from Puniſhment, much leſs to make room for new Offences, but that thereby his Mercy and Truth may be magnified, and his Creature reſtored to a condition actively to ſerve him, and glorifie him. The end is firſt in intention, and is that which draws out all the Actions, and orders and directs them to that End; and every Action taſtes and reliſheth of that End: Since therefore the Sanctifying of the Name of God is, or ſhould be thy chief end, and therefore is firſt in thy Requeſts, Let all thy Requeſts and Prayers be primarily and chiefly directed to this, that is or ſhould be, thy chiefeſt End.

3. As the Glory of God ſhould be the chief of thy deſires, ſo conſequently muſt it be the Meaſure of them. That which is the chiefeſt End muſt controul and over-rule all other ſubordinate Ends, if they come in competition with it. For as it is of greateſt value, ſo it is of greateſt force. Whatſoever therefore thou askeſt, let it be ſtill with ſubordination to the Glory of God; and be rather contented to be diſappointed in thy other inferiour Ends, than that this ſhould in the leaſt degree be diſappointed: Only know, and reſt aſſured of this truth, that ſuch is the great Goodneſs and Wiſdom of God, that he hath placed all thoſe Requeſts, which are of abſolute neceſſity, to be granted thee, in ſuch an order, and Path, that the granting of them always conſiſts with his Glory, and whilſt thou ſeekeſt them, thou canſt not miſs of glorifying him; and therefore thou mayeſt be ſure the making of his Glory the meaſure of thy Requeſt, ſhall never diſappoint thee in them: ſuch as are the pardoning

ing thy ſins, the delivering thee from being finally overcome with Spiritual Evils: But thy other requeſts, for temporal Benefits or Deliverances, or the particular Circumſtances of thoſe other, as the manifeſtation or aſſurance of Pardon, the degrees of Spiritual Bleſſings, or the ſeaſons of granting them, theſe may not always lye in the Road-way of his Glory. Be content in theſe to wait upon him, and let them ſtill be asked with ſubordination to this great End; but be aſſured that by preferring his Glory as thy chief End, and ſubjecting the fulfilling of thy Requeſt to the Glory of God, thou ſhalt be no loſer in the end. Never any Man was a loſer, nor ever ſhall be, that principally intends the Glory of God, though to the diſappointment of his own particular Ends. Thou haſt done thy duty in asking, and in asking with this reſtriction, if it tend moſt for the Glory of God. And thou haſt done thy Duty in being contented, and rejoycing that thy very requeſt is diſappointed, if God receive Glory thereby: for thou haſt that which thou didſt in the firſt place deſire; and had thy particular Requeſt been granted, and the Glory of thy Maker ſuffered thereby, thou hadſt been diſappointed in the firſt and great Petition, *Sanctified be thy Name*; which thou haſt carried along with thee as the qualification of all the reſt of thy Requeſts, and as that which thou haſt as it were prayed over again in every other Petition thou haſt made. Aſſure thy ſelf, if thou canſt take delight in the Glory of God, though to thy own particular damage, God will more abundantly recompence thy ſeeking of his Glory, than that very Petition which is denied could have done, if granted. Thou ſerveſt a Bountiful Maſter, that will ſurely recompence thy Love of his Glory above thy own particular advantage. And thou ſerveſt a Wiſe Maſter, that will recompence thee in ſuch a kind, or at ſuch a ſeaſon, as ſhall be more

more ſuitable, and more comfortable, than if thou hadſt been thy own carver. And this thou ſhalt clearly and ſenſibly find, that which thou didſt in the firſt place ask, is granted in kind, *viz.* the Honour of God; and that which thou didſt ask for thy ſelf, though denied in kind, is the more granted in value, thy own particular Benefit. Our Saviour prayed that that bitter Cup of Death might paſs from him, yet with ſubmiſſion to the Will and Glory of God, *Matth.* 26. 39. yet his Soul muſt be made an offering for Sin: and it was ſo. The Glory and the Truth of God required it: yet *he was heard in that he feared*, Heb. 5. 7. he ſuffers him to dye, but raiſeth him from death; and *he ſaw of the travail of his Soul, and was ſatisfied*, Iſa. 53. 11. Thou prayeſt for deliverance from any affliction, from a Diſeaſe, from Poverty, for knowledge or Aſſurance in ſuch a Degree. It may be it will not be ſo much for the Glory of God to grant it, or to grant it yet, as for the preſent to deny it. Firſt, therefore pray, *Thy Name be hallowed*, and though I am for the preſent denied, it is enough; I am abundantly anſwered, if God be glorified, though I be denied. Thou ſhalt find that none that wait upon him ſhall be aſhamed; if he grant thee not Deliverance, he will give thee ſufficient Grace; if he deny thy Recovery, he will give thee Patience; if he deny thee Riches, he will give thee Contentedneſs: If he deny thee that meaſure of Grace, he will grant thee Humility: If he deny thee that degree of Aſſurance, he will give thee Dependance. So that though thou walk in darkneſs, for a while, and haſt no light, yet thou ſhalt truſt in the Name of the Lord, and ſtay upon thy God, *Iſa.* 50. 10. ſuch is the Goodneſs of God, that while we ſeek his Glory in the firſt place, and other things with ſubordination to it, our other requeſt ſhall be granted either in kind, or compenſation.

Thy Kingdom Come.

The Kingdom of God hath *several acceptations*:

1. His Universal Kingdom. The Kingdom *of his Providence*, which extendeth to all the Actions and Events of *all his Creatures*, even to the falling of a Sparrow. Psal. 103. 19. *The Lord hath prepared his Throne in Heaven; his Kingdom ruleth over all.* Psalm. 66. 7. *He ruleth by his Power for ever, his Eyes behold the Nations.* And this he doth by planting original in his Creatures their several Laws or Rules, by which they move; by a derivation of a continual Influence whereby they are supported and preserved in their several Motions, Operations, and Beings, which if he should withdraw but one Moment, all things would return unto their Nothing; but correcting and over-ruling of all things, sometimes contrary to their Nature, to shew his Freedom and Sovereignty; but always by the mingling and interweaving of the Actions and Motions of one Creature with another; by which conjectures, though to us accidental, he brings about most Wise and Various Events according to his own Counsel: So that while Natural Agents move necessarily according to their Natures, Voluntary Agents move freely according to their liberty, Contingent Agents move and are moved contingently; yet every one of them apart, and all of them together; are guided and managed to the most infallible fulfilling of his most Wise and Free Counsel. And by this Kingdom all things in the World, though to us seemingly casual and confused, are led to Ends, and by Means, which they themselves neither see nor intend. But the same is most admirably Evinced and Discovered in the Sacred History; wherein we see how his determinate and positive Counsels

Matth. 10. 39.
Luke 12. 6.

are

are moſt infallibly; and yet moſt ſtrangely brought about, through divers varieties of Actions and Events ſeemingly moſt caſual, ſometimes expreſly contrary, but always beſides the Minds, Intentions, or Deſigns of the Inſtruments and Means, as is evident among divers others, ſo eſpecially in theſe, *viz.* that Counſel of God, *Gen.* 15. 13. and the ſtrange conjectures that were uſed to effect it, that hapned from the diſlike that grew between *Joſeph* and his Brethren, till the going of *Jacob* into *Egypt*, and the Prophecy of *Gen.* 15. 16. And the ſtrange varieties that were uſed to fulfil it, from the time that the *Egyptian* King grew jealous of them, till their coming into *Canaan*: That ever to be admired Counſel and Promiſe of God of ſending Chriſt, and his ſuffering for Mankind, firſt manifeſted in Paradice, *Gen.* 3. 15. And all the ſeveral particular Predictions of him and concerning him, and the moſt wonderful Connexion of Millions of Events, many of them ſeemingly inconſiderable, all of them ſeemingly caſual, through the whole ſeries of 4000 years led on to the fulfilling of it, even from the ſin of *Adam* till the death of *Chriſt*, and the Revelation of that Mercy, for the ſake of which the World was created. To theſe may be added the Counſels and Prophecies of the Rejection of the *Jews*, the Deſolations of the Temple, the Converſion of the *Gentiles*: for the moſt certain fulfilling whereof, it is moſt conſpicious, that all the Conjunctures of Natural, Voluntary, Caſual Agents and Events, were moſt infallibly and certainly managed by the moſt powerful hand of God. And this Kingdom is not that which is principally intended in this Petition; for this Kingdom hath been, and is come, Even ſince to Creation; only it ſhould be our deſire, that the true and wiſe knowledge and obſervation of this Kingdom may enter into the hearts of all men, that thereby we may admire and adore his

Wiſdom

Wiſdom and Power in the governing and diſpoſing of all things; that we may depend upon his All-ſufficiency, ſubmit unto the diſpenſations of his Government, attribute all the Succeſſes, Events and Occurrences in the World to his Juſtice, Power and Providence.

2. His Kingdom *over his Reaſonable Creatures*, Men and Angels, which though they were under the general Kingdom of his Providence in the conſideration above mentioned, yet they are under a more eſpecial Kingdom than other Creatures. To theſe he hath given Underſtanding and Will, and ſo they are capable not only of a ſubjection to the Will of his Counſel, as they are Creatures; but of an Active Obedience to the Will of his Command, [as they are reaſonable Creatures] and ſo are ſubjects of his Juſtice in Rewards and Puniſhments, as well as of his Power. And in reference to this Kingdom it is ſaid, Pſal. 89. 14. *Juſtice and Judgment are the habitation of his Throne.* And Pſal. 45. 6. *The Scepter of his Kingdom is a right Scepter.* Now *the Adminiſtration* of this Kingdom conſiſteth eſpecially in theſe things: 1. In giving the Children of Men a Law to be their Rule. 2. In diſpenſing Rewards and Puniſhments according to the obedience and diſobedience of this Law. 3. In Protection.

1. As touching *the Law given to Man*: In the firſt Creation of Man he did acquaint Man with his Will and Mind, and ſurely by ſome ſpecial Manifeſtation of it, did reveal that Law unto him which ſhould be a Rule of Righteouſneſs to him and all his poſterity. And as he gave to all things propenſions, inclinations, and motions ſuitable to the ſeveral degrees of their beings, ſo to Man he gave a Law or Rule ſuitable to his Nature, and by a Manifeſtation convenient for the condition of his Nature. And though Man by his Fall introduced that diſorder and diſconformity

formity to that Law, whereby he becometh unable to keep it, yet many of thoſe Principles of Righteouſneſs, which God had manifeſted unto him, he retained in his knowledge, and traduced to his Poſterity. And theſe as they grew corrupted by the Corruptions of our Nature, and forgotten, ſo he did re-imprint them upon Men by the ſeveral Acts of his Providence: Sometimes by new publication of his Law unto ſome Perſons, which was by that means traduced over to divers others: thus the Law given to *Noah*, the Law given to the Jews, was queſtionleſs propagated and derived over to others by tradition and relation: Sometimes by enlightning and exciting men of Eminence, as divers of the Heathen Lawgivers, who were eminent in their Generations: but moſt ordinarily and univerſally ſending down into the Conſciences of Men ſome diſcoveries of his Will, and Inclinations to acknowledge them, and to obey them, *Rom.* 2. 15. A Law written in their Hearts, their Conſciences alſo bearing witneſs. So that there can ſcarcely be found any Time or Perſon wherein God's Providence did not by ſome of theſe ways convey, at leaſt ſome Directions of Righteouſneſs, which ſhould be the Rule, by which they ſhould live, and by which they ſhould be judged. So *that they that have ſinned without the Law, ſhall periſh without the Law, and they that have ſinned in the Law, ſhould be judged by the Law*, Romans 2. 12. That is, ſomewhat of the Will of God touching Righteouſneſs is derived to all Men, though to ſome more, to ſome leſs; to ſome by a more clear Diſpenſation; to ſome by a more obſcure Diſpenſation: yet ſuch is the Exact Juſtice of God, that though he might Judge all Mankind according to the exacteſt Rule of his Law, given to Man even in his Innocency, yet, that every Mouth may be ſtopped, he will Judge them according to ſo much of his Law, as he hath communicated to them;

He will not Judge the Heathen that never heard of the Law of God, so clearly published to the Jews, by that Law; but by that manifestation or conviction of Righteousness that he hath. Thus if he sin he shall be condemned without the Law, that is, without calling in any other Law to Judge him by, than that Law which hath been in some measure declared unto him.

2. As the Administration of this Kingdom over Men is by giving them a Law, so there is likewise an *Execution of that Law by Rewards* of Obedience, *and by Punishments* of Disobedience. And this God published in the infancy of the World; Gen. 4. 7. *If thou dost well, shalt thou not be accepted? and if thou dost not well, sin lies at the door.* Psalm 62. 12. *Thou rendrest to every Man according to his works.* Disobedience to this Law of God obligeth to Punishment upon a double ground: 1. As a natural and Just Consequence of an unjust violation of a Just Duty, in as much as every Creature owes an infinite subjection and obedience to the Sovereign Commands of him that gives it Being. 2. As a consequence of that Sanction that is expressly annexed to the Law so given: *In the day that thou eatest thereof thou shalt dye the Death.* Obedience on the other side is followed with a Reward, not out of a natural Consequence, or a Proportion between the Obedience and the Reward; for every Creature owes obedience to God, though there were no reward at all; we have therein done but our Duty, and God cannot be a Debtor to the best of his Creatures, for their best Works, Job 35. 7 *If thou be righteous what giveſt thou him?* but out of the Free Goodness and Bounty of our Law-giver, who is pleased to make himself a debtor to his Creatures obedience, by his Free Promise of a Reward, and annexing of it to the Obedience of this Law, Psal. 62. 12. Also *to thee, O Lord, belongeth Mercy, for thou rendrest to every Man according to his works;*

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As if he ſhould have ſaid; "O Lord all thy Creatures "owe an Univerſal Subjection and Obedience to thy "Command, and when they have done what thou "commandeſt, they pay but the juſt tribute unto "Thee for their Being; and therefore when they "have done all that thou requireſt, they muſt ſit down "and ſay, We are unprofitable Servants, we have done "but what was our Duty, and cannot challenge any "Reward at thy Hands. They owe thee more for "their Being, that thou haſt already given them, than "all their Service and Obedience can amount unto. "It is thy Mercy, not thy Juſtice, that hath annexed "any further Reward to that Duty, which we owe "unto thee. All the Challenge that thy Creature can "make to any Reward of his choiceſt Obedience, is "ſtill founded upon thy Mercy, who (though we are "in all this but unprofitable Servants) art pleaſed to "be to us a Bountiful Maſter, in giving that Reward "to the Obedience of thy Creature, which only "thine own Free Goodneſs did at firſt freely pro-"miſe. Even ſo, Lord, becauſe Mercy pleaſeth "thee.

3. In his moſt Wiſe and Special *Providing* for them, *Diſpoſing* of them, and *Protecting* of them. The General providence of God reacheth every Creature; but if that Infinite Wiſdom and Power can admit of any degrees in the way of its Execution, it is more eminently, at leaſt acted, in his Kingdom over his reaſonable Creatures: Luke 12. 7. *Fear not, ye are of more value than many Sparrows.* Matth. 6. 30. *Shall he not much more cloath you?* And this ſpecial Diſpenſation of this Kingdom is ſeen in more eſpecially diſpoſing and ordering of the ways and events of particular Men: 2 Pet 1 11. Prov. 24. 24. *Man's goings are of the Lord: How can a Man then underſtand his own way?* of Societies or Companies of Men, Acts 17. 26.

hath determined the times before appointed, and the bounds of their Habitations: in protecting them againſt the Power and Malice of Evil Angels, reſtraining them from thoſe Evils, that their malice and natural Power is able and willing to Effect, *Job.* 1. 12.

3. His Kingdom *over his Church*: and this in a more ſpecial manner is the Kingdom of God. And herein we conſider:

1. *The King* of this Kingdom: God by an Eternal Decree hath appointed his Son, our Lord Jeſus Chriſt, the King of this Kingdom, Pſalm 26. 7. *I have ſet my King upon my holy Hill.* Pſalm 110. 2. *Rule thou in the midſt of thine Enemies.* And thence it is called frequently the Kingdom of Chriſt: Coloſſ. 1. 13. *the Kingdom of his dear Son.* 1 Pet. 2. 11. *the Everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt*: and ſometime *the Kingdom of Chriſt, and of God*, Eph. 5. 5. *The Kingdom of Chriſt* in the immediate adminiſtration of it, and the Kingdom of God, who hath delegated and ſubſtituted him unto this Adminiſtration; Angels, and Authorities and Powers, being made ſubject unto him, 1 *Pet.* 3. 22. firſt the Kingdom of Chriſt, till he ſhall have Judged all Men; and then the Kingdom of the Father; when he ſhall deliver up the Kingdom to his Father, that God may be all in all, 1 *Cor.* 15. 24. 28. And *the Regal Office of Chriſt* over his Church principally reſpecteth theſe two things: 1. In conquering to himſelf a People. The whole World was by Sin reduced under a Subjection to an Uſurper, the Prince of the Power of the Air, the Spirit that worketh in the Children of Diſobedience. And this Kingdom of his was a Kingdom of Darkneſs, Coloſſ. 1. 13. *Who hath delivered us from the Power of darkneſs.* And the Subjects of this Kingdom were a People of darkneſs: Epheſ. 5. 8. *Ye were ſometimes darkneſs.* And by the advantage of this darkneſs, this Prince of darkneſs governed

ned the World as he pleaſed; for they know not whither they went: and by and from this darkneſs, this Prince led them into another Continent, or rather condition of his Kingdom, a Kingdom of Sin; and Sin, as the Vice-Roy of this Prince of darkneſs, did reign in the World, and had dominion over it, *Rom.* 6. 12, 14. and by Sin he led his Subjects into another Religion of his Kingdom, into the Kingdom of Death: Sin reigned unto death, *Rom.* 5. 21. and then death reigned, *Rom.* 5. 14. Now as God was pleaſed, by a Mighty Hand, to go and take him a Nation from the mid'ſt of another Nation, *Deut.* 4. 34. So Chriſt redeems him a People out of every Tongue and Kindred, and People and Nation, *Revel.* 6. 9. out of the mid'ſt of his Enemies. He came to deſtroy the works of the Devil, 1 *John* 3. 8. binds this ſtrong man that kept the houſe, and reſcues his priſoners from him.

1. He came *a Light* into the World, and diſpelled and ſcattered that darkneſs, which was the principal Engine whereby the Prince of this World did rule. John 1. 5. *The light ſhined into darkneſs, and the darkneſs comprehended it not.* And at the very dawning of this Light into the World, the Prince of darkneſs falls from Heaven like Lightning, *Luke* 10. 18. And this was that, whereby the Prince of this World was Judged; that is, all his deceits and methods, and wiles, and abuſes of Mankind, were diſcovered and detected, *John* 18. 11. And by this Light we are tranſlated from the power of darkneſs into the Kingdom of his Son, *Coloſſ.* 1. 13. are become partakers of the inheritance of the Saints in light, *Coloſſ.* 1. 12. are become light, and children of the light, *Epheſ.* 5. 8.

And as he came with Light to take away that *Egyptian* darkneſs, which overſpread the World, *Iſa.* 9. 1. So 2. he came with a Treaſury of *Merit* to

expiate the guilt, and a Treasury of *Righteousness* to cover the Stain, and take away the power of sin; to re-imprint the Image of God, that was defaced by sin; to rescue the heart from the love of Sin, and consequently from the power of sin; to transmit into the Soul new Principles, new Affections, new Wills, Psalm 110. 3. *Thy people shall be willing in the day of thy power.* As he came with Light to rectifie the Understanding, so he came with *Righteousness* to rectifie the Will: The strength of a King rests in the Love and Will of his People: when Christ conquers the Will from the Love and Submission to sin, he conquers Man from the Dominion and Kingdom of Sin.

2. And as thus by Light he conquered the Kingdom of Darkness, and by Righteousness the Kingdom of Sin; so he comes with *Life* also, and conquers us from the Kingdom of Death. When our Saviour died, he entred into the Chambers of Death, and conquered this King of Terrors; took away the malignity and sting of it by taking away Sin, the sting of Death; healed these bitter waters by his own passing through them, and by his Resurrection triumphed over the power of Death for us, by the virtue of that Resurrection, delivering our Souls from the second Death, and our Bodies from the first Death, and giving us a most infallible assurance of a final victory over Death, by an assured and blessed Resurrection. Thus Death is swallowed up in Victory, 1 *Cor.* 53. 54.

2. And as Christ hath purchased him a People by Victory, so his Regal Office is considerable *in the Government* of this People, that he hath so acquired. He hath given them a Law to live by, the Law of the Spirit of Life in Christ Jesus, which makes them free from the Law of Sin and of Death, *Rom.* 8. 2. The Law of God vindicated from the false glosses, which the corruption of Men had in succession of time put upon

upon it; a Law ſweetned and ſtrengthned and actuated by the Love of God wrought in the Soul; a Law, though of the higheſt Perfection and Purity, yet, accompanied with the Grace and Aſſiſtance of Chriſt, to Enable us to perform it in ſome meaſure; and accompanied with the Merits of Chriſt to pardon, and the Righteouſneſs of Chriſt to cover our defects in our performance of it. He hath given them a new heart, and this Law of his written in this heart: He hath given them of his own Spirit, a Spirit of Life to Quicken them, and of Power to Enable them to Obey. And becauſe, notwithſtanding this conqueſt of Chriſt of a People to himſelf, they are ſtill beſet with Enemies, that would reduce them to their former bondage, he watcheth over them and in them, by his Grace, waſting and weakning and reſiſting their corruptions by new ſupplies and influences from him; quickning their hearts by renewed derivations of Life and Spirit from him, which otherwiſe would ſink and die under the weight of their own Earth; encountering Temptations, that, like Foggs and Vapours, ariſe out of our own fleſh; or, like ſtorms or ſnares, raiſed or placed by the Devil againſt us; either by diverting them, or by giving ſufficient Grace to oppoſe them. Theſe and the like Adminiſtrations doth our Saviour uſe, which though they are ſecret and not eaſily diſcerned by us, and though they are ordered without any noiſe or appearance, yet they are works of greater Power, and of greater Concernment, and of equal reality, with all the viſible adminiſtrations of things in this World, which are more obvious to our ſenſe, and are the effects of that inviſible Government of Chriſt, and of that promiſe of his, *Behold I am with you alway, even unto the End of the World*, Matth. 28. 20. This is that Kingdom of God within them, *Luke* 17. 21. conſiſting in Righteouſneſs, Peace, and

Joy in the Holy Ghoſt, *Rom.* 14. 17. caſting down Imaginations, and every high thing, that exalteth it ſelf againſt the knowledge of God, and bringing into Captivity every thought to the obedience of Chriſt, 2 *Cor.* 10. 5.

3. As in his Government, ſo his Regal Office is Evidenced in *his Judgment.* And this Judgment of his, being one of the Acts and Adminiſtrations of this Kingdom, is oftentimes called the Kingdom of God. His Judgment of Abſolution and Reward to his Subjects, and his Judgment of Condemnation and Deſtruction to the Rebels and Enemies of his Kingdom.

2. And as we have the conſideration of the King of this Kingdom, and conſequently of his Subjects, Revel. 15. 3. *Juſt and true are thy ways thou King of Saints:* So the various Adminiſtrations of this Kingdom are frequently called the Kingdom of God, and the Myſteries of the Kingdom, *Matth.* 13. 11, 24, 31, 44, 45, 47. *Matth.* 25. 1, 14, *&c.* And as the Adminiſtrations of this Kingdom are often called the Kingdom, ſo are the *Inſtruments* of this Adminiſtration.

1. *The Word, or Goſpel of the Kingdom,* which muſt be preached through the whole World, *Matth.* 24. 14. and is therefore committed to the Miniſtration of an Angel to diſpence it to all Nations, *Rev.* 14. 6. That great Engine which though ſeemingly weak, and diſpenſed by weak and deſpicable Men, God hath choſen to confound the things that are mighty. 1 *Cor.* 1. 27. To pull down ſtrong holds. 2 *Cor.* 10. 4. To gather his Elect, for the perfecting of the Body of Chriſt, the fulneſs of him that filleth all in all; and therefore this publication of the Goſpel is oftentimes called the Kingdom of Heaven, Matth. 3. 2. *The Kingdom of Heaven is at hand.* Luke 10. 9. *The Kingdom of God is come nigh unto you,* and if a Man conſider the Mighty and Strange Effects that that everlaſting Goſpel hath had in

in the World for theſe many Hundred Years, notwithſtanding the many diſadvantages upon which it entred, and hath continued in the World, we may well ſay that it is the Power of God, and the Wiſdom of God, 1 *Cor.* 1. 24. the Rod of his ſtrength ſent out of Sion, *Pſalm* 110. 2. that the Meſſage of a Crucified Chriſt, publiſhed by poor deſpiſed Men, to a World that never ſaw him, or if they did, ſaw no beauty or comlineſs in him, to a World full of prejudices againſt him, prepoſſeſſed with an opinion of their own Wiſdom, with Religions extremely oppoſite, traduced to them from their Anceſtors, of which Men are naturally tenacious: that this Meſſage of Chriſt, not with a promiſe of Glory or Riches in this World, but with a plain prediction of Poverty, Scorns, Perſecutions and Death to thoſe that entertain it, and with a promiſe of future Life that they never ſaw, nor can till they ſee this no more; ſhould conquer Millions of Souls to the profeſſion and Love of Chriſt, and to an auſtere, ſelf-denying, deſpiſed Life here; doth evidence and convince that there is the ſtrength and Wiſdom of God that is ingaged in this wonderful, yet moſt poſitively predicted conqueſt of the World.

2. *The Work of the Spirit* of God, preparing and pre-diſpoſing the Heart to the receiving of the Goſpel of the Kingdom; convincing the Heart of that Sin and that Death, which hath overſpread the whole race of Mankind, and of the Truth and Efficacy and Sufficiency of that Redemption which came by Chriſt, and is publiſhed in that Word; ſtriving and contending with, and maſtering and over-ruling the oppoſition of the will againſt it; Calming and quieting and rectifying the diſtempers and diſorders and miſplacings of our affections; oppoſing and ſubduing the luſts of our ſenſual appetite; inlightning and quickening and cleanſing the conſcience, and bringing it about to take part

part with God and the actings of his Spirits upon our Souls; mingling the Word of the Gospel, conveyed into the Heart, with a secret and powerful Energy, whereby it becomes a *Seed of Life* in the Heart, growing unto Eternal Life. And thus, as at first the Motion of the Spirit of God upon the face of the waters, and the powerful word of Command, produced the several Creatures; so by the like Motion of the Spirit upon the Heart, and the powerful Call of the Word of Christ by the publication of the Gospel, is wrought the *Second Creation* of the new Creature, Ephes. 5. 14. *Awake thou that sleepest, stand up from the Dead, and Christ shall give thee Life.*

And these two great Instruments produce in the Heart two active or operative Principles, which, after they are produced, are not only an Effect of the work of God, but also become instrumental for the increase of it; *viz.* Faith and Love: *Faith*, whereby we receive this Message of Salvation, and entertain it, and rest upon it; and *Love*, whereby, out of the apprehension of this great Love of God to us, we love him again; we love him because he loved us first. And this Love of God ingageth the Soul to a Sincere Obedience to the Will of God. The Misery, from which we are redeemed, is so great; the Price, by which we are redeemed, so invaluable; the Glory and Blessedness, to which we are redeemed, so full; and all these appearing so to the Soul by Faith, that the Soul can think nothing too much to return to that God, that hath so freely done so much for it. Thus Faith worketh by Love. And this is that *Kingdom of God*, that is *within us*, Luke 17. 20. the subjection of the whole Soul to the Scepter and Rule of Christ. If he command Purity of Life, forsaking of all things, denying our selves, crucifying our Lust, laying down our Lives, the Soul is tutored to that subjection unto the Will

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of Chriſt, that it chearfully obeys him in this, and whatever he commands. This is that Kingdom of God, *Rom.* 14. 17. conſiſting in Righteouſneſs, a full Conformity of the Soul to the Will of God, the only and abſolute Rule of Righteouſneſs; Peace, upon the ſenſe and belief of reconciliation with God, through him that is our Peace, and Joy in the Holy Ghoſt, upon the apprehenſion of the Protection and Love of Chriſt, our King, and that Glory which he hath moſt aſſuredly prepared for all his Subjects.

3. We have *the Degrees of the Manifeſtation of this Kingdom*, Here and Hereafter: the Kingdom of Grace, and the Kingdom of Glory; both making by one Kingdom of God under different degrees of manifeſtation. God by his Word and Spirit caſts into the Soul *a Seed of Life*, like that grain of Muſtard-ſeed, whereunto the Kingdom of Heaven is reſembled, *Matth.* 13. And this ſeed of Life abideth in the Heart, 1 *John* 3. 9. And there it quickens, and faſhions, and moulds the Heart to the Image of God: it oppoſeth and ſtruggleth againſt Luſts and Temptations, which labour to ſtifle and to kill this Seed of Life; and, like the leaven that was hid in the three meaſures of Meal, *Matth.* 13. 33. It doth, by degrees, aſſimilate the whole inward Man to this living Principle, and conforms the Life unto it. Now though this principle of Life is thus operative, yet in reſpect of the outward view it is a hidden Life. The External appearance of this Life, is reſerved till Chriſt, who is our Life, ſhall appear; and then ſhall that hidden Life be revealed, Coloſſ. 3. 4. *Behold, now we are the Sons of God.* 1 John 3. 2. *But it doth not yet appear what we ſhall be, but we know that when he ſhall appear, we ſhall be like him.* By the ſeed of Grace, ſown in our Hearts, we become the Sons of God; and of this Sonſhip we have a ſecret Evidence in our own Souls; but there ſhall be a fuller Manifeſtation of it, when

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when Chriſt, who is our Life, ſhall appear. So then, the Kingdom of Grace and of Glory are the ſame Kingdom, but under a different manifeſtation: that, a concealed Kingdom, a ſeed in the ground; this, the Manifeſtation of that Kingdom, a ſeed in the Tree.

To conclude; When thou prayeſt, *Thy Kingdom come*, let thy Soul enlarge it ſelf in theſe, or the like deſires.

"O Lord, I know thou art King of Heaven and "Earth; and the leaſt of all thy Creatures, in their "moſt ſeemingly caſual and inconſiderable events and "motions, are under thy moſt certain and powerful "Providence. Yet ſuch is our blindneſs, and ſo "myſterious are the ways of thy Providence, that "ſometimes we are at a loſs, and deſire with thy "Prophet, *Jer.* 12. 1. to expoſtulate with thee touch-"ing thy Judgment. If it ſtand with thy Glory and "Will, I beſeech thee, let all the events and occur-"rences of the World appear to be under thy Ad-"miniſtration and Government; that all may ſee thy "Wiſdom, and thy Power, and thy Juſtice, and thy "Goodneſs in all the paſſages of it; and that all men "may be convinced, that thou, the moſt High, ruleſt "in the Kingdoms of Men, and that all thy Works "are Truth, and thy ways are Judgment, and thoſe "that walk in pride thou art able to abaſe, *Dan.* 4. "32, 37. That they may all acknowledge he is a God "that Judgeth in the Earth, *Pſalm* 58. 11. And becauſe "thou haſt a more peculiar Kingdom, even thoſe that "thou haſt given unto thy Son, let that Kingdom of "thine come; do thou ſend out thy Spirit and thy "Word into the World, and ſubdue the Hearts of "all People to the Belief and Obedience of the Goſpel "of Chriſt, that all the Kingdoms of the World may "be the Kingdoms of God and of Chriſt. Bring in "the Jews, and the fulneſs of the Gentiles, that

"there

" there may be one Fold and one Shepherd; and let " thy Son ride on Victoriously, conquering and to con- " quer; and preserve thy Flock from the Mischiefs " that are from without, Oppression and Persecution; " and from those that are from within, Divisions and " Heresies, Let them walk as becomes the Subjects of " the Prince of Peace, Purity and Truth, in Unity, " Holiness and Truth, that they may appear to be " the People of thy Holiness. Rule every Member " thereof by thy Grace; preserve them from their " Enemies within them, Lusts and Defections; from " their Enemies without them, the Incursions of *Satan.* " Make haste to fulfil the Number of thine Elect; " and when thy Kingdom of Grace is consummate, " then let thy Kingdom of Glory come, the day of " the manifestation of thy Righteous Judgment, when " the Subjects of thy Kingdom shall be delivered " from all Death and Sorrow, and shall Inherit that " Kingdom, which thou hast prepared for and from " all Eternity. And keep all our Hearts looking for, " and hasting unto thy coming, passing our time here " in all holy Conversation and Godliness, 2 *Pet.* 3. 11. " that so, when our Lord cometh, he may find us so " doing: and then come Lord Jesus, come quickly.

Thy Will be done in Earth, as it is in Heaven.

Though *the Will of God* be one invisible Act, yet in regard of the Manifestation of it to us, it comes under *a double apprehension:* 1. The Will of his Counsel. 2. The Will of his Commands. This is that which he wills to be done by his Creature: The other is that he wills shall be done upon his Creature.

1. *The Will of his Counsel*; whereby he hath from all Eternity appointed and ordered most Wisely, and Infallibly, and Irresistibly all the Acts and Events of all

all his Creatures; ſo that thoſe things that ſeem to us moſt natural or moſt freely to remove, are ſubſervient in all their actings to this moſt free and eternal Counſel of his; and all thoſe Occurences which ſeem to us moſt conſiderable or contingent, are pre-ordain'd by the ſame moſt Infallible Counſel, and make the Inſtruments of bringing about the greateſt Concernments in the World, Iſa. 43. 14. *I will work, and who ſhall let it?* Iſa. 14. 24. *The Lord of Hoſt hath ſworn, ſaying, Surely as I have thought, ſo ſhall it come to paſs; and as I have purpoſed, it ſhall ſtand.* Iſa. 14. 27. *For the Lord of Hoſts hath purpoſed, and who ſhall diſannul it, and his hand is ſtretched out, and who ſhall turn it back?* Iſa. 46. 9. 10. *I am God, and there is none like me; declaring the End from the Beginning, and from ancient times the things that are not yet done, ſaying, My Counſel ſhall ſtand, and I will do all my Pleaſure.* Inſomuch that thoſe various and inſtable, and free motions of the Will and Mind of Man, which ſeem to come under no Rule nor Government but of himſelf are moſt Exactly ordered to the bringing to paſs the purpoſes of God. Prov. 19. 21. *There are many devices in the heart of Man, nevertheleſs, the Counſel of the Lord that ſhall ſtand.* Prov. 20. 24. *Man's goings are of the Lord, how can a Man then underſtand his own ways,* Jer. 10. 23. *O Lord, I know that the way of Man is not in himſelf; it is not in a Man that walketh to direct his ſteps.* And herein we may obſerve the moſt deep and unſearchable Wiſdom, Power, and Purity of God, that whiles Man worketh freely, yet therein God worketh thereby powerfully; and while Man worketh Sinfully, yet God worketh thereby Purely and Juſtly. The freedom of the Will of Man is not controuled by the Infallibility of the Counſel of God, nor can interrupt or diſappoint it: and the ſinfulneſs of the Will and Ways of Man is not juſtified by the Infallibility and Purity of the

Counſel

Councel of God, nor doth it pollute it. This is admirably ſet forth in the actings of theſe two moſt Powerful Monarchs; the *Aſſyrian*, Iſa. 10. 5, 6, 7. O Aſſyrian, *the Rod of mine anger, and the Staff in their hand is my indignation. I will ſend him againſt an Hypocritical Nation*, &c. *Howbeit he meaneth not ſo.* The *Aſſyrian* King did what he did moſt freely, moſt preſumptuouſly and proudly, and arrogantly, attributing his Succeſſes to his own Power; had no thought of Juſtice to puniſh the defections of *Judah*, or vindicating the breach of their Covenant with God, but to ſatifie his own Coveteouſneſs and Ambition, Verſ. 13. *For he ſaith, By the ſtrength of mine Hand have I done this, and by my Wiſdom*, &c. Little thinking that the Wrath and Juſtice of God was the Staff in his Hand, the Strength of his Power. But in all this God doth moſt wiſely and juſtly manage the Diſtempers of a Proud, Ambitious, Injurious, and Covetous King to the fulfilling of the moſt Wiſe and juſt Counſels of his own Will; without ſtaining any part thereof with the Vices of that Perſon; by which they were acted; but puniſhing thoſe Vices in the Inſtrument which were inſtrumental in the fulfilling of his Counſel. Verſ. 12. *Wherefore when I have performed my whole Will upon* Sion, *and upon* Jeruſalem, *I will puniſh the Fruit of the ſtout heart of the King of* Aſſyria, *and the glory of his high looks.* And as thus in the *Aſſyrian*, ſo after, in the *Perſian* Monarch, Iſa. 45. 1. *Thus ſaith the Lord to his Anointed, to* Cyrus, *whoſe right hand I have holden to ſubdue Nations before him.* Now this VVill of God's Counſel is for the moſt part a ſecret Will till it be fulfilled. Pſalm 77. 19. *Thy way, O Lord, is in the Sea, and thy Footſteps are not known.* Though ſometimes, for the vindicating of his own Power, and convincing Men that he governeth all things according to the Counſel of his Will, he is pleaſed to proclaim it in Prophecies and Predictions,

the

the great and undeniable Evidences of his Eternal Counsel and Government. Isa. 41. 33. *Shew the things that are to come, that we may know ye are Gods.* Isa. 48. 3, 5. Isa. 42. 9. Isa. 45. 21. *Who hath declared this from ancient time? Who hath told it from that time, have not I the Lord?*

2. The *Will of his Commands.* This is the Rule of our Actions, Isa. 59. 21. *My words, which I have put into thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed,* &c. Deut. 30. 14. *The word is very nigh unto thee, in thy Mouth and in thy Heart, that thou mayest do it.* Micah. 6. 9. *He hath shewed thee, O man what is good, and what doth the Lord require of thee, but to do Justice, and to love Mercy, and to walk humbly with thy God?* The Will of God's Counsel is Secret, but the Will of his Command is Revealed unto us in these three *great directions of our Lives:*

1. The *Word of Conscience* the Law, written in the Heart, or natural Conscience, *Rom.* 2. 14, 15. So much of his Will is by some means of Providence discovered even to a natural Conscience, as leaves a Man unexcusable.

2. The *Word of the Spirit* of God speaking either secretly in the Heart, or by some occurrence or dispensation of Providence, thou shalt hear a Voice behind thee saying, *This is the way, walk in it,* Isa. 30. 21.

3. The *Word of both Testaments.* The Natural Conscience is Corrupted, and many times doth not his Duty; the Word of the Spirit of God is not so easily discerned by our fleshly Nature, and many times we mistake the voice of our own Spirit for the Spirit of God: he hath therefore in his infinite Wisdom and Mercy given us a standing Rule, the Rule of his written Word, obvious to our sence, and whatever other dictates there shall be, we are sure not to Err in following it: Isaiah 8. 20. *To the Law, and to the Testimony:*

Teſtimony: *for if they walk not according to that Rule, it is becauſe there is no Light in them.* This is to be Light to our Steps, and the Lanthorn to our Feet, *Pſalm* 119. 150. 2. Pet. 1. 19. *a more ſure Word of Prophecy, whereunto* we are to *take heed as to a light that ſhineth in a dark place.*

In this Petition therefore *we deſire two things*: 1. That his Will may be done. 2. That it may be done here as it is done in Heaven. 1. In reſpect of the *Will of his Counſel*: What thou haſt willed in Heaven, Let it be done on Earth.

" 1. Let the Will of thy Counſel be done. It is " true, thy Counſels are ſecret and unknown to me, " but they are the Counſels of the moſt Wiſe and Juſt " God, and therefore certainly they are moſt Wiſe and " Juſt Counſels; and therefore I will be content there- " in to pray with an Implicit Faith; *Righteous art* " *thou, O Lord, in all thy ways, and Holy in all thy works.* " It is true, thy Counſels ſhall ſtand, yet are not my Pray- " ers impertinent, it is the Duty of thy Creature to will " what thou willeſt, and to pray thee to do what thou " intendeſt to do; that my will may not only Paſſively " ſubmit unto thy Will, but Actively run along " with it.

" 2. Let me with all contentedneſs and cheerfulneſs, " *reſign* up my will, and my ſelf, and my deſires, " unto thy Will, and bear a ſpirit conformable to my " Saviour, who, when he deprecated the worſt of " Evils, a bitter and curſed Death, yet he ſubſcribed " to thy will contrary to his own: Matth. 26. 39. " *If it be poſſible let this Cup paſs from me, yet not as I* " *will, but as thou wilt.* I am compaſſed about with " Dangers, with Diſeaſes, with Wants, with Reproaches, " with Perſecutions, and I come to thee, from whoſe " Hand they come, and to beg the Removal of them, " and I am ſure I am taking the fitteſt Courſe to have

" them removed, by using to him, from whose hand " they came; yet thy will be done; I have done my " duty in calling upon thy Name, but I will not offend " thy Sovereignty in prescribing unto thy Will: Thou " art the God that hast made me, and therefore I owe " an Universal Subjection unto thy Will: thou art a " God of Infinite Wisdom, and knowest best what is " fittest to be done, and when thou art a God of " Infinite Mercy and Tenderness and Love unto all " thy Creatures, especially to those that seek unto thee " in Christ, and dost with as much Love deny some of " my Requests, as thou grantest others, I will with all " Patience and Chearfulness wait upon thee, and " submit unto thy Will, both in what thou inflictest, " and in what thou denyest; 1 Sam. 3. 18. *It is the* " *Lord, Let him doe what seemeth him good.* Job 1. 21. " *The Lord gave, and the Lord taketh away; Blessed* " *be the Name of the Lord.* Thus I will hope, and quiet- " ly wait for the Salvation of the Lord, putting my " Mouth, in the dust if so be there may be hope; *Lam.* " 3. 26.

" Let me, with all expectation and longing " desire, wait for the *fulfilling of the Prophecies* and " Predictions. This part of thy Secret Counsel thou " hast revealed, that thy Truth and Wisdom may " receive the Glory in its accomplishment; and " that we thy Creatures look after it, and expect it. " Thou hast declared that thy everlasting Gospel shall " be preached to all Nations; that the Kingdoms of " the World shall be the Kingdoms of thy Son; that " thou wilt bring in the *Jews* and the fulness of the " *Gentiles*; that thou wilt discover and confound the " Man of Sin; that thou wilt send thy Son in the " Clouds to Judge the World. These and the like " parts of thy Counsels thou hast published to the " World, be thou Glorified in the fulfilling of them.

" Thy

" Thy Secret Counſels are deep and myſterious, and " when we ſee them in their failings, yet they make " us to wander and ſtaggar, ſo that, though our Duty " teach us to acknowledge, that thou art righteous " when we plead with thee, yet we are apt with the " Prophet to Expoſtulate with thee touching thy Judg- " ment, *Jer.* 12. 1. As if things fell out beſides thy " Will, and in diſappointment of thy Counſel. But " in theſe Manifeſtations of thy Counſels before they " are fulfilled, we ſee and muſt conclude, Dan. 4. 17. " *That the moſt High ruleth in the Kingdom of Men,* " *and giveth it to whomſoever he will, and ſetteth up* " *over it the baſeſt of Men.* Let therefore this Will " of thy Counſels revealed in the Prophecies and " Predictions of thy Word be fulfilled, that thou " may'ſt receive the Glory of thy Power, and of thy " Wiſdom, and of thy Truth in the fulfilling of " them, and that every Man may ſee and conclude " that thou, whoſe name is *Jehovah*, art the Moſt " High over all the Earth, *Pſalm* 83. 18. And while I " thus pray, my Prayers are not Idle, God having often " appointed that Prayers ſhall be the means to fulfil " that, which he hath certainly promiſed, Ezek. 36. 37. " *Yet I will for this be inquired of by the Houſe of* " Iſrael.

" 4. Thou haſt another part of thy Counſel more " precious and of greater concernment to me than the " former, which thou haſt alſo revealed, the Counſel " of *thy Promiſes*. When thou ſenteſt thy Son out of " thine own Boſom into the World, thou did'ſt impart " unto him this great and concerning part of thy " Counſel, and this he hath imparted unto us; the " Promiſe of Pardon of our Sins through his Blood; " of Juſtification through his Righteouſneſs; of thy " Spirit that ſhould lead us into all truth; of his abi- " ding with us unto the End of the World; of con-

"quering and ſubduing our Luſts and Temptations;
"of raiſing us up at the laſt day, and giving us an
"Everlaſting Kingdom that cannot be ſhaken. Theſe
"Promiſes, as thou haſt given to be the objects of
"our Faith, Hope, and certain Expectation, *Tit.* 2. 13.
"2 *Pet.* 3. 12. ſo are they the objects of our deſires,
"and conſequently the ſubject of our Prayers, and there-
"fore I will pray with *David*, 1 Chron. 17. 23. *There-*
"*fore now, Lord, Let the thing that thou haſt ſpoken con-*
"*cerning thy Servants be eſtabliſhed for Ever, and do as*
"*thou haſt ſaid.*

And as thus the Will of God's Counſel is the Subject of this Petition, ſo is likewiſe the *Will of his Command.* And this falls under theſe *Conſiderations.*

"1. As thou Willeſt in Heaven, ſo let it be done by
"us on Earth; and to that purpoſe:

"1. Let thy Will be diſcovered and made known
"unto us, and to all Creatures: and in as much as
"none teacheth like God, Let us be all taught of
"thee, Let thy revealed Will in thy Word come unto
"us as light into darkneſs; and becauſe our Under-
"ſtandings are blind and ſealed up, that they cannot
"receive this Light, and our Hearts are perverſe and
"will reſiſt it, ſend down thy Spirit of Life and Power
"to open our Underſtandings to receive it, to diſcern
"the Truth, and Purity, and Perfection of it; open
"our Hearts to receive it in the Love of it, and con-
"quer that Cell of corruption and oppoſitions that
"lye there ready to ſtifle it, mingle thy Word in our
"Hearts with Faith, that may purifie our Hearts, and
"make thy Word powerful to the ſubduing of all
"thoſe ſtrong holds and oppoſitions, that ſtand out
"againſt it: thy Will in Heaven is a Perfect, Pure,
"and Holy Will, ſend out ſuch diſcoveries of thy
"Will, that we may know it in the Spiritualneſs and
"Truth of it, vindicated from the falſe Gloſſes that

"the

" the Corruptions and degenerations of the times or " our deceitful and falſe Hearts are apt to put upon it: " and that thy Will may be done on Earth as it is in " Heaven, let it be known on Earth as it is in Hea- " ven.

" 2. Becauſe the only true principle of Obedience, " is Love ſhed abroad, thy Love in our Hearts: and " becauſe the ſenſe of thy Love to us is the cauſe and " ground of our Love to thee, ſhew us the greatneſs " and fulneſs of thy Love to us in Chriſt, and that " will reflect acts of Love to thee again, and make us " ready and willing to obey thy Will, and exceeding " thankful to thee that thou art pleaſed to accept " the ſincere, though imperfect Obedience of thy Crea- " ture.

" 3. And becauſe the end of the manifeſtation of " thy Love to Mankind in Chriſt was to redeem us " from all Iniquity, and to purifie unto thy ſelf a " peculiar People, zealous of good Works, *Tit.* 2. 14. " And in as much as our conformity to thy Will, as it " is our Perfection, ſo it is the Great and Juſt Tri- " bute that we owe unto thee for our Being, as Crea- " tures, and much more for our Redemption as " redeemed, and purchaſed Creatures; Let all our " Thoughts, Words and Works be univerſally ſubject " and obedient to thy Will revealed in thy Son, that " we may be Holy as thou art Holy in all manner of " Converſation: purge our Hearts from vain and un- " profitable *Thoughts*, from ſinful and polluted thoughts, " from Deviliſh and Atheiſtical thoughts; and let our " thoughts be ſuch as becomes the preſence of God, " before whom they are naked and legible, ſuch as " becomes that Heart where Chriſt is pleaſed to make " his reſidence Pious, Charitable, Pure, Chaſt, Clean, " Sober, Humble Thoughts; fit to be attendants upon " ſo Heavenly a Gueſt: waſh my *Tongue* from that

" fire of Hell that is naturally in it: *James* 3. 6.
" deliver it from Blaſphemous, Atheiſtical, Calum-
" niating, Uncharitable, Falſe, Vain, and Unprofitable
" *Words*, and let me uſe my Tongue as one, whoſe
" Words are all regiſtred, and that muſt give an Ac-
" count for every Idle Word: Let my *Speeches* be
" ſeaſoned with Salt, glorifying thy Name, Edifying
" others, true, profitable, ſeaſonable, ſerious, chari-
" table, diſcreet; for by *my Words* I ſhall be juſtified,
" and by my Words I ſhall be condemned. Deliver
" me from all ſinful, impure, unſeemly, unjuſt *Actions:*
" in the firſt life of any Action or Intention let me
" bring them to the Rule of thy Word, to the Rule
" of my Conſcience, to the Rule of thy Preſence,
" and impartially meaſure them thereby, and if they
" will not abide that Examination, or upon that
" Examination want their due Conformity; let me
" reject them without any more Reaſonings or Diſpu-
" tings. In all my Actions *relating immediately to*
" *thy Majeſty*, let them be Warrantable, Pious,
" Sincere, Reverent, Humble: in all my Actions *relating*
" *to others*, let them be full of Juſtice, Charity, free
" from Revenge, Diſdain, Sullenneſs, Meaſuring out
" Impartially, as in the Preſence of God, the ſame
" Meaſure which I would deſire to be done unto my
" ſelf: in all my Actions *relating to my ſelf*, let there
" be Sobriety, Temperance, Moderation, Seaſonableneſs.
" And let all this be done out of that only true Prin-
" ciple of Obedience, Love to God, preſented unto
" him upon that only ground of acceptation, Jeſus
" Chriſt; and ſeaſoned with that acceptable Grace
" of Humility. If when I have done all that is in-
" joyned, I am but an unprofitable Servant, how un-
" profitable am I when I infinitely fail of what I am
" Commanded?

" And

" And as I pray that the things that thou willeſt to " be done in Heaven may be done by us on Earth, ſo " I deſire that that Heavenly Will of thine may be " done on Earth *as thy Will is done in Heaven by thoſe* " *Glorious and Pure Creatures*, that always behold thy " Face, Perfectly, Univerſally, Speedily, Cheerfully, " Humbly.

1. *Perfectly.* The *Angels* do clearly diſcern and *know the Will of God by a double act*: 1. On God's part, a Clear Emanation or Beam of the Mind of God ſhining into their clear intellectual Nature, and conveying into them a perfect diſcovery of the Mind and Will of God concerning them. 2. On their part, by a clear Intuition of God, and beholding his Mind and Will in him concerning them; the Wiſe God having fitted their Natures with ſuch a meaſure of intuition of him, whereby though they cannot ſee all his Perfections, yet they are fitted and inabled to ſee ſo much as is ſuitable to their Nature, conducible to the fulneſs of that Perfection which they are capable of, and to the performance of that active ſervice which he requires of them. And as thus they perfectly know his Will, ſo *Their Wills* are moſt purely inclined and moved to the obedience of it; there is no mixture of impurity or reſiſtance of their will againſt the Will of God; no mixture of Hypocriſie or baſe ſelf Ends: for their Pure Natures are taken up with a fulneſs of the Love of God, large and comprehenſive as their Natures, and upon that Principle they move in all their acts of Obedience, and they clearly ſee that their higheſt Perfection conſiſts in the moſt Even and Unbyaſſed Conformity to the Command of God, ſo the more perfect their Obedience is, the more abſolute is their Perfection; they need no other Motive to Obey him but this, That it is the moſt Perfect Command of the moſt Perfect, and Wiſe, and Holy God. And as thus their Minds,

and Wills are fashioned and fitted to a most perfect Obedience, so they are indued with *a Power* from God exactly commensurate to an exact performance of his Will; whether it be in their reflected actions unto God, or whether it be in their instrumental actions unto others. If God Command an Angel to destroy an Host of the *Assyrians*, he can dispatch 185000 of them in one night; if he Command an Angel to deliver *Daniel* out of the Lions Den, he can shut the Lions Mouth, that they shall be rather his Guard, than his Executioners, *Dan.* 6. 22. If he Commands an Angel to deliver *Peter* out of the Prison, he can make his Chains falls off from him, like the Tow, when it feeleth the fire, *Acts* 12. 7. When he commands an Angel to Comfort his Son, though under a pressure and weight, more heavy to his Soul than the weight of the Earth, he can dart into the tender and vital parts of the Soul, such Comforts and Cordials, that can enable his humanity to bear that burden, *Luke* 22. 44. When he Commands an Angel to attend the Resurrection of his Son, he can at the same instance shake terror and amazement and dissolution into the Spirits of the Souldiers, and Comfort and Satisfaction, into the Souls of those that expected his Resurrection, and cause that stone, which the Pharisees laid upon the Sepulchre, as a seat unto his Mortality, to start aside and give way to our Saviour's Resurrection, *Luke* 28. 34. And little do we know those wonderful services, that these invisible Powers do in the World, even for poor and weak Men, at the Command of their great Lord and Sovereign every hour in the day. "And now, O Lord, "it is true, that thy Will is done in Heaven by those "thy Glorious creatures, perfectly and exactly; but "I and all thy creatures upon Earth have in us a "mixture of darkness that we cannot know thy Will; "and mixture of corruption, that resists the obedience

"of

"of thy Will; and a mixture of impotence, that we "cannot perform that part of thy Will, that we know "and desire to obey; so that when we can at any time "say with the Apostle, To will is present with me, "yet we must, with the same Apostle say, that how "to perform that good, we find not, *Rom.* 7. 18. "Therefore I cannot in this House of Clay, hope to "aspire to the full perfection of an Angelical Obe-"dience, nor to do thy Will on Earth, as it is done "in Heaven; yet there is an Imperfect Perfection, "which in Christ thou art pleased to accept of, an "Evangelical, though not an Angelical, Perfection in "our Obedience; a Perfection of Integrity and Sin-"cerity, free from Guile, base Ends, or Hypocrisie, "a Heart truly endeavouring to obey the Voice of "God in his Word, and truly sorrowful for his de-"fects and failings in that obedience: thus the heart "of *David*, 1 *Kings* 15. 3. of *Hezekiah*, 2 *Kings* 20. 3. "were perfect hearts, the Obedience injoyned by "*David* to *Solomon*, 1 Chron. 28. 9. *Serve him with* "*a perfect heart and willing mind*: and this perfection "of Obedience give unto thy servants, that thy will "may be done on Earth, as it is in Heaven, sincerely "and singly.

2. Which is a consequent of the former, Angelical Obedience is an *Universal* Obedience: there is not any Command of God, not the meanest, but they perform it, Psal. 103. 20. *Bless the Lord ye his Angels, that excell in strength, that do his Commandments, hearkning unto the voice of his Word.* For the same Principle of perfect Love of God moves them to a willing Obedience to every Command, as well as any; and they find as much beauty in their Obedience unto the Command of God, when sent out to Minister for the poor Members of the Son of God, *Heb.* 1. 14. As when sent upon an imployment, for the matter, more glorious.

"And,

" And, O Lord Let thy Will be thus done on Earth as " it is in Heaven: let me have reſpect to all thy Com- " mandments, and let no ſin be ſo much mine, ſo dear, " ſo natural, ſo ſuitable to my Nature or Condition, " but that I may forſake it at thy Command, and " keep my ſelf from my Tranſgreſſion; Since it is the " ſame God that equally Commands and Forbids in all, " and the ſame Love to God which is, or ſhould be " the principle and Ground of all my Obedience, " James 2. 10. *Whoſoever ſhall keep the whole Law, and* " *yet offend in one point, is guilty of all.* A heart that can " obſerve ſome Commands, and yet diſpence with it ſelf " in the violation of others, obeys not for love of God, " but of himſelf.

3. Angelical Obedience is a *Willing and Cheerful* Obedience. Which ſtills runs upon the former reaſon; the Principle of their Obedience is perfect Love of God; and Love is an active Affection, as ſtrong as Death; So that they are glad of any Opportunity to return the Expreſſions of that Love in a moſt hearty and willing Obedience. Chriſt, ſpeaking of the Angels, ſaith, they always behold the Face of my Father, they Watch and are attentive, and with Cheerfulneſs expect every Command of God. " And thus alſo let thy Will be " done on Earth as it is in Heaven, that we may wil- " lingly and chearfully perform thy Will; glad that we " thy poor creatures have any opportunity to do any " ſervice to thee, though thou needeſt it not, and thank- " ful that thou art pleaſed to accept of the Obedience " of thy creature.

4. Conſequently, an Angelical Obedience is *Speedy, Swift, Ready.* They diſpute not the reaſon of the Command, nor delay the performance of it: Like the Centurion's Servant, he ſaith to one, Go, and he goeth: *Luke* 7. 8. " And Lord, as thus thy Will is done in " Heaven, ſo let it be done on Earth: when thou " com-

"commandeſt things that our fleſh and blood have "much ado to digeſt, would fain be reaſoning againſt "or at leaſt angry in the obſervance, give us this "grace not to confer with fleſh and blood, *Gal.* 1. 16. "But reſolvedly and ſpeedily to obey thy Will. When *Abraham* was called to leave his own Country, he obeyed and went out, not knowing whither he went, *Heb.* 11. 8. when commanded to ſacrifice his Son, he roſe early in the Morning, and goes about his hard imploy. Gen. 12. 3. *Lingrings and Reaſonings upon the Commands of God*, as they carry in them a want of Duty, ſo they always bring with them much diſadvantage, either wholly intercepting our Obedience, or mingling with it much unwillingneſs and adverſneſs to it.

5. A Heavenly, Angelical Obedience though it be full of Perfection, yet it is *full of Humility*. They know that they owe an infinite Obedience to him, from whom they receive their Being; and that their Obedience to God is but the payment of that Debt they owe to him, and cannot make him a Debter to them: They know that infinite diſtance between the infinite God and themſelves, though glorious yet infinite Creatures; and therefore they do not only pay their Obedience, as a juſt Tribute to God, without arrogance of merit; but they do it with all the Reverence and Acknowledgment that is imaginable: Both theſe we find in the Adoration of the 24 Elders, *Rev.* 4. 10, 11. they fall down before him, and caſt their Crowns before the Throne, ſaying, *Thou art worthy, O Lord, to receive Glory and Honour, and Power.* The diſtance between God and Man is infinite; and though the Angels are nearer unto God in perfection of Nature than Men, yet ſtill the diſtance between them is infinite: here is the Odds, the Angels ſee their diſtance, and ſee more of the Perfection of God; and the more they ſee of him,

him, the more they Adore and Reverence him, and the Humbler they are in their Services; becauſe they ſee the greatneſs of their diſtance. And if Angelical Obedience, that is ſo perfect, ſhall be mingled with ſo much Reverence, with ſo much Humility ſhould our ſervices, that are ſo imperfect, be allayed? "O "Lord, Let thy Will be thus alſo done in Earth, as "it is in Heaven: Give us a ſenſe of thy infinite "Glory and Majeſty, of that infinite diſtance be- "tween Thee and thy Creature; that with all Re- "verence to thy Majeſty, and all Lowlineſs in our "ſelves, we may appear before thee in all we do for "Thee; Give us a ſenſe of that infinite Debt of "Obedience, that we owe unto Thee, for our Being, "that product of an infinite Power, and an infinite "Motion, for our well beings, our reſtitution in "Chriſt, without whom our very Being would have "been our burden: Give us a ſenſe of the great "imperfections of all our beſt performances, that "needs no leſs a Sacrifice than the Blood and Interceſ- "ſion of Chriſt, to waſh them from that guilt that "would damn us, if we had nothing elſe to anſwer "for: Give us a ſenſe of thy Great Condeſcenſion "to thy walk and ſinful Creatures, that are pleaſed "to deliver unto us the knowledge of thy Will; and "when we by Nature are unable to conceive it, or "to believe it, doſt give us Light to underſtand it, "and Faith to aſſent unto it, that thy Law is Holy, "Juſt and Good; and when for all theſe convictions "of thy Truth, our hearts, the ſeats of Rebellion, "do oppoſe it in the Love and Practice of it, thou "art pleaſed to ſend down a powerful working of thy "Spirit to chaſe out of us thoſe oppoſitions of our "corrupted Nature, and to make us willing in the day "of thy power, and to ſtrive with and ſubdue our "hearts to any meaſure of the Love of thy Will;

"and

"and when notwithſtanding all this, our poor and "lean performances are mingled with much of our "own deadneſs, contrary motions, and pollutions; "yet thou art pleaſed to ſprinkle our Obedience with "his perfect Righteouſneſs; to forgive the defects; "to cover the imperfections; to rectifie the deformities "of all our Obedience; to pardon what is ours, our "ſins and defects, and to accept and reward what is "thine own, as if it were ours, when Thou workeſt all "our works in us, and yet rewardeſt Us, as if We had "wrought them.

And as in the diſtinct conſiderations of the Will, of the Counſels and Commands of God, we are to deſire that his Will may be done on Earth as it is Heaven, ſo in the *conjunct conſideration of both theſe Wills.* There is not an action or Event in the World, but it falls out by the determinate Counſel and Fore-appointment of God; and yet to the production of theſe Events we find a mixture of Actions, that Expreſly thwart the Command of God. The greateſt Event, and of thy greateſt concernments that the World ever knew, or ſhall know, was the Death of Jeſus Chriſt; and though he was thus delivered by the determinate Counſel and foreknowledge of God, yet the *Jews* took, and by wicked hands, Crucified and ſlew him, *Acts* 2. 33. The Counſel of God was a moſt Wiſe and Merciful Counſel; the action of the *Jews* that fulfilled this Counſel was a moſt cruel and unjuſt action; yet the injuſtice of the inſtrument did no way affect the Counſel of God, nor the Counſel of God no way Juſtifie the action of the *Jews*; witneſs that heavy Curſe that upon their own imprecation lyes upon the actors and their poſterity unto this day, *his Blood be upon us, and upon our Children*, Matth. 27. 25. The man ſins moſt willingly, and though the Wiſe God intermingle occurrences, that make the ſinful actions of men inſtrumental to his Counſels, yet their Guilt

Guilt is no leſs, and no leſs their own, by being ſubſervient to his Counſel. God hath given thee a word of Command, he hath ſhewed thee, O man, what is good and what doth the Lord require at thy hands! *Micah* 6. 8. Thou needeſt not; nor mayeſt ſeek out for a Rule of thy Actions in the Secret Counſel of God; nor endeavour to juſtifie thy Actions, becauſe in order to the fulfilling of thoſe Counſels; but keep to that Rule which he hath given, *To the Law, and to the Teſtimony.* Deut. 29. 29. *The ſecret things belong unto the Lord our God, but thoſe things that are revealed, belong to us and to our Children for ever.*

"Therefore, O Lord, teach me to wait upon the "Will of thy Counſels, and to be inſtrumental in "them; that I may nevertheleſs ever obey the Will of "thy Command; that while I act thy will, as a Crea-"ture, I may never neglect it as a Man or a Chriſtian. "Thy Wiſdom, it is true, can bring about thy Coun-"ſels by the ſinful Actions of men; and as thou turneſt "the Hearts of Men as Rivers of Waters, ſo thou "turneſt the ſinful motions of the Heart, as a skilful "Workman can turn the ſtreams of water, ſo that "whilſt it moves naturally, it ſhall bring about Ends "that are of a higher conſtitution: But ſurely if thou "canſt make thoſe works of diſobedience ſerve thy "Providence, much more canſt thou uſe ſuch actions "to the fulfilling of thy Counſels, that are ſuitable to "thy Commands; therefore as the Will of thy Coun-"ſels is done in Heaven by the Angels and bleſſed "Spirits, in ſuch a way as is ſuitable to thy Commands; "So let thy Will be done on Earth, that while we ſerve "thy Providence, we may nevertheleſs obey thy Will; "and whiles we cloſely obſerve what thou requireſt, "that we may Contentedly, Patiently, Cheerfully and "Thankfully ſubmit unto, and receive what thou in thy "moſt Wiſe Counſel diſpenſeſt.

Give

Give us this day our daily Bread.

Our Saviour directs us, *Matth.* 6. 33. to ſeek firſt the Kingdom of God and his righteouſneſs, and then promiſeth that the things of this life ſhall be added to us. And according to the Method of this Doctrine and Promiſe, ſo is the Method of this Prayer; firſt to ſeek the Glory, Kingdom and Will of God, and then for thoſe things that are neceſſary for our ſelves. And though he hath promiſed that they ſhall be added to us, yet he directs to pray for what he hath thus promiſed to add. And this is the courſe of God's Will and our Duty, that we ſhould beg of God what he hath certainly promiſed to give. The Promiſes of God, as they are the warrants of our Prayer, ſo our Prayers are required, though not as cauſes, yet as means of fulfilling his Promiſes. And then a Promiſe is moſt ſuitable and fitly performed, when it is ſued out by our Prayers. When God had promiſed to build the ruined places, and plant that which was deſolate, and had engaged his own Name and Truth to perform it, *I the Lord have ſpoken it, and I will do it*, Ezek. 36. 36. yet requires their Prayers to precede the performance of it; *I will yet for this be inquired of, by the houſe of* Iſrael, *to do it for them*; and that amongſt other, upon theſe *Conſiderations.*

1. To ſhew our *Dependance* upon him: All Creatures, as they are eſſentially depending upon God in their Being and Preſervation, ſo according to the meaſure of their power they teſtifie that Dependance, Pſalm 104. 21. *The Young Lyons ſeek their meat from God.* Pſalm 147. 9. *He giveth the Beaſts their food, and to the Young Ravens which cry.* Pſalm 145. 15. *The Eyes of all wait upon thee, and thou giveſt them their meat in due ſeaſon.* There is a ſecret and unknown teſtifi-

teſtification, even in the ſenſible Creatures, of their dependance upon God for their livelihood, and much more is required, and that moſt juſtly from Man: It is an act of Mercy and Bounty for God to promiſe and to give; and an act of Duty and Recognition for Man to ſeek.

2. It brings the Soul more to ſee and to acknowledge and magnifie that *Mercy* that is given, when it is firſt ſued out from God by Prayer. A Bleſſing obtained upon Prayer carries a more immediate impreſſion of the Liberality of God, than when it is given unſought for.

3. It makes a Bleſſing the more acceptable, when obtained; and the more comfortable and contenting in the enjoyment; when a man, together with the Mercy he receives, receives alſo a ſenſe of the Mercy and Goodneſs of God coming with it: and as in reſpect of this concomitance, ſo it moſt times falls out, that ſuch Bleſſings ſo obtained are more ſuitable, and ſeaſonable, and ample, and uſeful, than ſuch as come in ordinary way of Providence.

4. It fits a man with a better mind to uſe them with Thankfulneſs unto God, with Sobriety, and yet with Cheerfulneſs; when a man ſhall conſider that this Bleſſing I had from the hands of the Almighty God, derived to me by that means that he hath enjoyned, Prayer bottomed upon his Promiſe. The diſturbance that grows to any man in any condition is either out of a diſproportion of his condition to a right mind or deſire, or a diſproportion of his mind to a right fruition: A Bleſſing obtained by Prayer avoids both; it brings a proportionable good to his mind and deſire; and it ſuits the Mind with a proportionable temper to the Bleſſing. *Eccleſ.* 6. 2. *Solomon* tells us of a man to whom God had given Riches and Wealth and Honour, ſo that he wanted nothing that his heart could

could deſire; yet God gave him not Power to eat thereof; the diſcompoſure of his Mind robbed him of fruition as equally, as if he had not had the poſſeſſion. But the bleſſing of Wealth gotten by Prayer, is accompanied with a Mind to uſe it comfortably and chearfully, yet ſoberly and humbly. Sin hath put a Curſe in the Creatures, that they prove unuſeful; and it hath put a Curſe in the Soul, that it corrupts the Creature, as an ill Stomach doth good Nouriſhment; ſo that oftentimes they are occaſions of Exceſs and Intemperance, of Pride and Haughtineſs, of Carnal Confidence and forgetting of God; Prov. 30. 9. *leſt I be full and deny thee, and ſay, who is the Lord?* Prayer is by the free Goodneſs of God made a means to take out the Curſe from both; it ſanctifies the Creature, 1 Tim. 4. 5. *Every Creature of God is ſanctified by the Word and Prayer*: by the Word of Command given to the Creature to make it ſerviceable; and by the word of Promiſe given to the uſer; and by Prayer laying hold upon that Promiſe, and ſuing out that Bleſſing that is contained in it; and it ſanctifies the Heart, keeps it in dependance upon God, in Confidence in him, and Sobriety before him; it teacheth him that the Bleſſings of this Life come from him, are his Bleſſings, my Corn and my Wine, and my Oyl. And accordingly the Heart is tutored to uſe them with all Moderation, Thankfulneſs and Contentedneſs.

1. *Give us*, &c. *Give us* our Bread, not Pay it us as a Duty. The beſt Title we have to all our Bleſſings is Free Gift. God did not, nor could at firſt owe to any thing its Being; and having given a Being to any thing, he owes it not Preſervation, nor the means of it; but the gift of the latter is as free as of the former. When God ſaid to man, *In the ſweat of thy Brows thou ſhalt eat thy bread*, Gen. 3. 19. He gave him not his

Bread as the Wages of his Labour, but annexed his Toil and Labour as the Curse of his Life; and yet such is his Mercy that he gives us our Bread for asking it. Matth. 7. 11. *How much more shall your Father which* " *is in Heaven give good things to them that ask him?* " O Lord, I have no Title to the Necessaries of my " Life, but thy free Gift and Bounty; and had I any, " yet my continual Sins do every Moment forfeit that " Title. The beggar that begs Bread at my door, hath " a better right to the Bread he begs, as against me, " than I have to the Bread I eat, as from thee. I come " therefore before thee for the Necessaries of my Life " with all abhorrence and detestation of any Merit in " my self to deserve them: they are thine before thou " givest them; and they are not mine unless thou " givest them; and when thou hast given them they " are still thine, and Blessed be thy Name that thou " art pleased to give them me for the asking. Nor " doth my asking of my Bread at thy Hands deserve the " Gift of it to me, but it is the means which thou hast " sanctified by thy free promise to procure them for " me.

2. *Give us our Bread.* We cannot give it our selves, our Good is not in our own hands nor Power; it is he that giveth thee Power to get Wealth, *Deut.* 8. 16. 19. without his Blessings my Labours and Projections will prove fruitless; it is vain to rise early, and to go to bed late, *Psalm* 127. 2. or if they arrive to acquire the Bread I want, yet he can blow upon it and make holes in my Bag, *Hag.* 1. 6, 9. can send Worms into my Manna, *Exod.* 16. 20. or if my Store become not unserviceable for me, yet it must be his Blessing that must enable me to eat of it, *Eccles.* 5. 19. and 6. 2. I will therefore be honestly industrious to get my Bread; for it is my Duty, Gen. 3. 19. *In the sweat of thy Brows thou shalt eat thy Bread.* But I will not be sollicitous touching the Event;

Event; for *he hath ſaid I will not leave thee nor forſake* thee, Heb. 13. 5. And if the Providence of God ſecond my Endeavours, yet I will not ſacrifice to my Net, *Hab.* 1. 16. but with acknowledgment bleſs the hand of God that gives me the Bread, and labour and pray to make it Bread to me; for Man cannot live by Bread alone, *Matt.* 4. 4. but by that Word of Bleſſing whereby he makes it my daily Bread.

3. "Give us our Bread, yet if thou give it not, "give us Contentedneſs; for what cauſe have we to "murmur at the denial of that which thou art not "bound to give? or if thou turn our daily bread to Bread of Carefulneſs, or of Affliction, yet give "us Patience, and we ſhall be able to live upon this "bread. Our daily Bread is thy free Gift, and there-"fore if thou give it not, it is no injury nor cauſe of "repining.

This Day, or *Day by Day.*

And why not Bread for to Morrow, as well as for to Day? the reaſon of the Prayer is contained in our Saviour's Commands, Matth. 6. 32, *Take no thought for to morrow*: And the reaſons of that Command are theſe:

1. To keep us in a continual *Dependance* upon God. And this our Saviour enforceth upon the conſideration of the very Fowls, Matth. 6. 26. *They ſow not, neither do they reap, nor gather into Barns, yet your Heavenly Father feedeth them*; and that *in due ſeaſon*, Pſalm 145. *And are ye not much better than they?* When *Elias* was at God's immediate Finding, the Ravens brought him Meat in the Wilderneſs at ſeaſonable times. Supplies beyond neceſſity of the preſent are apt to make us either vainly profuſe, or vainly confident. An Example of the firſt we have in the Prodigal, *Luk.* 15. 12.

that would have all his Portion at once that belonged to him: he wasted it in riotous living, which he did not before, when his Fathers Care measured out his Supplies according to his Exigencies and Occasions. An instance of the latter we have in the Rich Man, *Luke* 12. When his Store out-grew his Receipt, so that he projecteth the building of greater Barns; he then sets up his rest; *Thou hast much goods laid up for many years; Eat, Drink, and be Merry. Israel* was in less danger when he fed as it were from Hand to Mouth in the Wilderness, than when he had eaten and was full; when his Herds and Flocks, and Silver and Gold were multiplied, then his Heart was in danger to be lifted up and to forget God, *Deut.* 8. 3, 13, 14. And accordingly it proved when *Jesurun* waxed fat, he kicked, and forsook the Lord which made him, and lightly esteemed the Rock of his Salvation, *Deut.* 32. 15. And such is the baseness and falseness and pride of our Hearts, that could we have our turn served by any other means, than from the hands of God, we would never seek unto him: and when we have any thing beyond the exigence of our present Condition, we presently make that our confidence. We had rather be beholding to any thing than to him, and rather trust in any thing than in him. Therefore in great Condescension to the waywardness of our Natures, he is often pleased to keep the Treasury of outward Blessings in his own hands, deliver them out by little and little according to our present Exigencies, that so though the baseness of our Natures will not, yet the necessities of our Nature and his wise Dispensation enforceth us to make our often Addresses to him to beg our Bread of him, as often as we have necessity to Eat, that thereby we may learn to depend upon him.

2. Though our foolish hearts cannot think so, yet certain

certain it is, that God is the beſt Treaſurer of his own Bleſſings for us. He husbands them better for us than we can our ſelves; diſpenſeth them with more Prudence, Seaſonableneſs, Convenience, than if they were at our taking. He knows what proportion is fitteſt, what time ſeaſonableſt: and therefore we are taught by this part of this Petition to truſt God with his own Bleſſings, and with the diſpenſing of them. Our Father is a Wiſe and Merciful Father, and we are fooliſh and inconſiderate Children. Let us truſt him with our Portion, it ſhall certainly be better managed in his Hands than in ours. Though he gives not out to day what is fit for to Morrow, yet he hath the ſame ſtore and Mercy and Wiſdom to Morrow that he hath to day, or had yeſterday. And if he gives me enough for this day upon my Petition, what need I trouble my ſelf about to Morrow? When to morrow comes I will beg it, as I did to day; and I doubt not but he will deal as bountifully to Morrow as he hath done this day. Therefore I will beg to day for the bread of this day. and beg to Morrow Bread for to Morrow, and not anticipate my Duty by begging to day Bread for to Morrow.

3. To put us in Mind of our Mortality. Why ſhall I be ſolicitous for to Morrow, when I know not how God will diſpoſe of me before to Morrow comes? Who can tell what a day may bring forth? I will wait therefore all my appointed time till my change cometh, *Job* 14. 14. and if God ſpare me my Life till to Morrow, it will be then ſeaſonable to beg Bread for that Life, as I have done for this day.

Our Daily Bread.

Bread. We have herein these Two Considerations:

1. *The Extent* of it: Bread is the Staff of Life, the Strength of Life, Psalm 104. 15. *Bread which strengtheneth mans heart.* If this be wanting, it makes a Famine, though there be a supply of other things; and if this be had, the want of other things may be born: and therefore it comprehends all the conveniences for the support of our Natures; Isa. 55. 2. *Wherefore do ye spend your money for that which is not Bread?* Psalm 132. 15. *I will abundantly bless her provision, and satisfie her poor with Bread.* So that when I beg my Daily Bread, I beg for all the Conveniences for the support of my Life.

2. *The Restriction* of it: Our Saviour teacheth us to pray for Food for our Necessity and Conveniency, not for our Curiosity or Superfluity; and, with *Agur*, to desire Food convenient for us, *Prov.* 30. 8. The *Israelites* had their daily supply of Bread from Heaven, and they were not contented, but tempted God and asked Meat for their Lusts, Psalm 78. 18. *And they were not estranged from their Lusts, but while the meat was yet in their mouths, the wrath of God fell upon them.* A Petition for Supplies to be consumed upon our Lusts, is with more mercy denyed than granted, *James* 4. 3. When we are to ask for Temporal Supplies, our Saviour teacheth us in this Petition, Modesty, Moderation, and Contentation; if we have Food and Rayment, therewith to be content: not but that abundance is a Blessing, and such as wherein God not only allows, but requires a cheerful and thankful use, Deut. 28. 47. *Because thou servest not the Lord thy God with joyfulness and gladness of heart for the abundance of all things,* therefore

fore ſhalt thou ſerve thine Enemies, &c. Wealth and Abundance are Bleſſings of God, ſuch as we muſt receive with Thankfulneſs, and uſe with Cheerfulneſs, Sobriety, and Liberality: But we have no promiſe to be Rich or to have Abundance; if God gives it, he is better than his Promiſe, and we have great cauſe therein to bleſs his Name: but we have a Promiſe of ſupply of our neceſſities of Nature, and the Promiſe of God is the foundation of our Prayer. We have commiſſion to pray for Bread, not for Delicacies or Superfluities. Theſe, if given, may be lawfully, and muſt be thankfully uſed; but if not given, we muſt live contentedly and thankfully without them. God knows what proportion beſt fitteth us, and if he gives us our daily Bread, he gives us as much as we have a commiſſion to ask; and yet by asking only for daily Bread, we are not bound to ask meerly for the neceſſity of the ſupport of Life, but for a comfortable and convenient ſupport according to that condition wherein God's Providence hath placed us. That may be Bread to ones Meal for his Convenience, which may be Quails to anothers Meal for his Luſts. And this variety may ariſe by the difference of ſtations or degrees (that may be but Bread for *Solomon*'s Table, which may be Quails for a meaner perſon:) the difference of relations and dependencies, the difference of tempers and conſtitutions of body, the difference of ſeaſons and occurrences. There may be a Seaſon when our Lord gives us a commiſſion to eat whatſoever our Soul deſireth, ſo it be done before the Lord, and as in his preſence, *Deut.* 14. 26. And there is a Seaſon when ſlaying of Oxen, and killing Sheep, and eating Fleſh, is an iniquity not to be purged, *Iſa.* 22. 12, 13, 14. The Wiſe God, that ordereth and diſpoſeth all times, and perſons, and circumſtances, doth with the ſame Wiſdom fit them with ſuitable Concomitants and Ad-

junctures. He hath made every thing beautiful in its time, *Eccles.* 3. 11.

But beside this Bread for our Bodies, there is *Bread for our Souls*, which comes under this Petition: The *Bread of Life*, and the *Water of Life*, John 6. 33. this is the Life of our Souls. And as much as the Good and Support and Life of our Souls is of more concernment to us, than the Life of our Bodies, so is the Bread of our Souls of more concernment for us to ask, than the Bread of our Bodies: this is *Christ*, John 6. 34. *I am the Bread of Life, he that cometh to me shall never hunger, and he that believeth on me shall never thirst.* Bread, like the Widow's Barrel of Meal, that shall never diminish unto all Eternity. This Bread our Lord hath been pleas'd already to give, Christ and his Fulness; and nothing is wanting if we have but a hand to receive it. And this Bread we eat when we believe the Truth of God concerning him; when we often contemplate upon the Mercy of God in giving him; and upon that mighty Salvation which in him he hath given us; when we have often recourse unto him for Grace and Mercy; when we carry unto him all our stock of Love, and Admiration, and Dependance and Recumbence, and Resolution of Spirit. And here we find Bread for our Souls in the most comprehensive latitude, accommodate to every condition of the Soul: Here is Bread to feed and to strengthen it, the Grace and Spirit of Christ; Physick to cure and recover it, the Satisfaction and Merit of Christ; Varieties to feast and to refresh it, the Promises of God, Joy in the believing, unspeakable and full of Glory; Bread that will satisfie, yet never satiate; but the more we feed upon him the greater is our plenty, and the better our Stomach.

To conclude then the whole consideration of this Petition; When I pray for my *daily Bread*, my Soul doth

doth or ſhould run into ſuch thoughts as theſe: "O Lord, thou did'ſt at firſt freely give me my Be- "ing. I could not deſerve it when I was not: The "ſame Title that I have to my Being, I have to my "Preſervation and Support of my Being; it is ſtill "free Gift, and therefore I come to thee for my Bread "upon no other terms, than as a poor Beggar to a "moſt bountiful Lord. And becauſe thou haſt com- "manded me to caſt my Care upon thee, therefore I "ſeek my Bread of thee for this Day which thou haſt "hitherto lent me. I deſire to truſt thee with my "Portion, and it is my happineſs that my Portion is "not in my own Hands, but in thine. Give therefore "I pray thee, Bread for this day, and when to Morrow "comes, I will beg Bread of thee for to Morrow, "and if thou giveſt me this day ſupplies beyond the "expence of this day, I will uſe it thankfully, and "never the leſs dependingly; for I will renew my Pe- "tition for my daily Bread, ſtill. It is thy Bleſſing "that gives my Bread power to nouriſh me. And "that which is Bread to day, and ſufficient for to mor- "row, may without thy Bleſſing upon it, like the *Iſrae- "lites* Manna, kept beyond thy Command, be Worms "to Morrow; and becauſe thou haſt promiſed, that "verily I ſhall be fed, *Pſalm* 37. 3. Upon that promiſe "of thine I beg food and cloathing convenient for me. "If thou giveſt me no more, or not ſo much, give "me Contentedneſs, and Thankfulneſs, and if thou gi- "veſt me more, give me Thankfulneſs for it, Sobriety in "the uſe of it, and Liberality in the diſpenſing of it. "In giving me but enough, I am Steward for my ſelf; "and in giving me more than enough, I am but a Stew- "ard of that abundance for others. But above all, E- "ver give me of the Bread of Life, that whilſt my Body "is fed, my Soul may not be ſtarv'd, either for want "of that Everlaſting bread, or for want of an appetite "to it.

And

And forgive us our Debts, Matth. 6.
Our Sins, Luke 11.

Sins. We are all under the guilt of Sin. No man lives and ſins not, Eccleſ. 7. 20. *If we ſay we have no ſin, we deceive our ſelves*, 1 John 1. 8. *God made Man Righteous* at firſt, *and gave him a Righteous Law*, and in as much as *Man owed an infinite ſubjection* to the Author of his Being, he owed *an Exact Obedience* to the Law of his Maker: yet God was pleaſed to give him *this Law*, not only *as the Rule* of his Obedience, but *as a Covenant* of Life and of Death; *viz.* that ſo long as he and his Seed ſhould obſerve that Law, ſo long they ſhould enjoy bleſſedneſs and Immortality; and if they ſhould break any part of that Law, they ſhould Die the Death. *The firſt man made a ſtipulation for himſelf and his Poſterity*, and this was but juſt; for he had in himſelf the Race of all Mankind: all ſucceeding Generations are but pieces of *Adam*, who had not, nor could have their Being but from him; and ſo it was but *Reaſonable and Juſt* for him to contract for all his Poſterity. And as it was juſt in reſpect of the Perſon contradicting, ſo it was juſt in reſpect of the Manner of the *Contract*: the Law that was his covenant was a juſt and righteous Law, a Law ſuitable to the indowments and power of his Nature: Again, the Bleſſedneſs, which by his Obedience he was to hold, was not of his own creating nor obtaining; it was the free gift of God, and it is but reaſonable that the Lord of this gift might give it in what manner he pleaſed; and it could not be unjuſt that the Lord, that gave him this Bleſſedneſs ſhould give it him under what Conditions he pleaſed: but he gave it him under moſt reaſonable and juſt Conditions, *viz.* an Obedience to a moſt juſt and reaſonable Law, which

which ſuited with the ability and perfection of his Nature; and therefore when, upon the breach of Covenant by Man, he withdrew that bleſſedneſs from him and his Poſterity, he did no more than what was moſt Juſt for him to do. And thus we ſtand Guilty of that Sin which our firſt Father committed, and are deprived of that Bleſſedneſs and Life which our firſt Father had; and the Privation of that Bleſſedneſs and Immortality is Death; Rom. 5. 12. *By one Man Sin entred into the World, and death by Sin*; and Verſ. 19. *By one Man's diſobedience many were made Sinners* 1 Cor 15. 22. *In* Adam *all die.* And by this Sin of *Adam all were made Sinners*, by theſe *two ways.*

1. *By actual participation* of this Diſobedience; for we were then in him: but that is not all, for upon that reaſon every Man ſhould ſtand guilty of all the Sins committed by any of his Progenitors ſince *Adam*, which ſeems not to agree with the Profeſſion of Almighty God, Ezek. 18. 20. *The Son ſhall not bear the Iniquity of the Father.* But the caſe is not alike; for *Adam* was created in integrity and perfection, in an ability to perform the Law, and ſo was a fit perſon to ſtipulate for his Poſterity. 2. And as he was a perſon ſo qualified, ſo the Covenant was made between God and him, both for him and his Poſterity; And, 3, As we ſuffer in the penalty of his Diſobedience, ſo we had enjoyed the benefit of his Obedience, if we had come into the World with the ſame Liberty of Will, and Integrity, and Perfection of Nature that he had: But all theſe are wanting in any other Perſon in the World. 1. A defect of Nature is gone over all, that none is fit to ſtipulate for himſelf and his Poſterity. No ſuch contract hath been at any time made between God and any other Man.

2. *By a neceſſary Conſequence*; for God having juſtly withdrawn from Man his Bleſſedneſs and Perfection; and

and Sin having corrupted and imbaſed his Nature, we by propagation from him derive a corrupted, depraved Nature, full of impotence, and rebellion, and diſorder; Job 14. 4. *Who can bring a clean thing out of an unclean?* God was pleaſed to communicate to Man a Being in the Eſſence of a Man; and to communicate unto him a degree of Purity, Immortality, Wiſdom, and Perfection beyond the compaſs of his Natural Subſiſtence: but this latter was communicated to him under a Covenant, which when he broke he loſt, and not only loſt that, but even ſtained, and corrupted, and imbaſed that very Being, that after he had ſinned, he retained. And this is *the old Man* corrupt, according to the deceivable Luſts, *Epheſ.* 4. 22. A Body of Death, *Rom.* 7. 24. And this Depravation of our Nature was followed with the continual Corruption, and at laſt with the Diſſolution of Nature: and that not only in thoſe who had ſinned after the ſimilitude of *Adam*'s Tranſgreſſion, by an actual breach of an Expreſs Law, *Rom.* 5. 14. But in all that were partakers of *Adam*'s corrupted Nature; even Infants; and ſo Death paſſed over all.

And as thus we partake of *Original Sin* as well by being virtually actors in it, as alſo by derivation of a corrupted Nature; ſo this corruption of our Nature produc'd in all our Lives continued and renewed *Actual Sins*, the Conceptions of Luſts, *James* 1. 15. And theſe *Actual Sins*, according to the difference of thoſe Commands of God, which are violated, are either Sins of Omiſſion, or of Commiſſion: and both come under the extent of this Petition, by the name of Sins or Treſpaſſes, *Luke* 11. by the name of Debts, *Matth.* 6. For we owe unto God duty and Obedience, and every Violation of that Duty leaves us ſo much indebted unto God: the leaſt of which is impoſſible to be paid when once incurred; becauſe it is impoſſible for

for us to make that not to have been, which hath already been, and impoſſible for us by all our future Obedience, (were it as exact as the Will of God requires) to expiate a Sin paſt; for ſtill that perfect obedience is no more than we owe; we have therein but done our duty, and are but unprofitable Servants; but if it were poſſible to think that one act of perfect obedience to God would expiate for any Sin paſt, yet ſuch is the Corruption of our Nature, that not one ſuch act can be found: there is in our beſt actions a mixture and adherence of ſome defect or other, that makes it become the ſubject ſtill of this Petition, that which needs Mercy, Pardon, and therefore cannot contain Merit to deſerve.

So then all are concluded under Sin, *Gal.* 3. 22. and conſequently under guilt, the effect of Sin; conſequently under death, and a curſe, the wages of Sin. And this Sin, Guilt and Curſe is ſo cloſely bound to every one of *Adam*'s Poſterity, that there is no poſſibility in the beſt of them to deliver themſelves from it: therefore, O Lord, teach us to pray.

Forgive us.

Forgiveneſs is an act of Free Grace, whereby our offended God freely, and without any Merit of ours, remits the Sin, the Guilt and Puniſhment; the Perſon offended is he only that can forgive: the rule was true though miſapplied, Mark 2. 7. *Who can forgive Sins but God only?* and Forgiveneſs is an act of moſt free Mercy and nothing of Merit in the Perſon forgiven; Iſaiah 43. 25. *I even I am he, that bloteth out thy Tranſgreſſions for my own ſake, and will not remember thy Sins.* Miſery, which is the effect of Sin, is the Object of Mercy, but it is not the Deſert of it, eſpecially when that very Miſery, under which we

we are brought by Sin, is a Misery wilfully contracted by our selves, and not only so, but is still sinning Misery, a Misery accompanied with stupidity and senslesness, with aversion and opposition against that God, and that very Mercy, that should deliver us. God commends the freeness and fulness of his Goodness to us, by taking that season to be Merciful, when our condition is most miserable, not because our Misery deserves his Pity: Ezekiel 16. 6. *I said unto thee, when thou wast in thy Blood, Live: yea, I said unto thee when thou wast in thy Blood, Live.* This Forgiveness is *thus wrought:* Man, that was infinitely bound to love and obey the Author of his Being, most ungratefully and unnecessarily sinned against him, and thereby deservedly incurred the Everlasting Curse of the most Just and True God, and forfeited his Being: yet, though Man had destroyed himself, Almighty God, of his own free Will and without any other Motive, and by his own Infinite Wisdom, contriv'd a way, whereby his most exact Truth and Justice might be satisfied, and yet his Creature saved, and his Mercy and Goodness might be Infinitely evidenced unto Men and Angels: By an Everlasting Covenant between the Father and the Son, the Son he must assume our Nature, and offer it up as one Sacrifice for Sin for ever, *Heb.* 10. 12. This was that Mystery hid from Ages and Generations; the Mystery that the Angels desire to look into, 1 *Pet.* 1. 12. The Great Mystery of Godliness, God manifested in the Flesh, 1 *Tim.* 3. 16. The great end of the Creation of Man. And by this Sacrifice thus freely given by our offended Lord, we have Redemption, even the Remission of our Sins, *Ephes.* 1. 7. *Coloss.* 1. 14. And Pardon thus freely given by the Father, and yet thus dearly bought by the Son, is with abundance of Love and Grace, pro-

proclaimed and tendred unto all, in all the World that will but come in, and enter into Covenant with God in Chriſt, Jer. 31. 34. *I will forgive their iniquity and will remember their Sin no more.* And although this one Sacrifice of Chriſt, offered up once for all, is a full ſatisfaction for all the Sins of his Elect, to the end of the World, yet the ſame Eternal Contract, that made it ſo, did likewiſe appoint certain *Means actually to apply it*; and make it effectual to us, of Faith to lay hold upon it. And in as much as, notwithſtanding our giving up our Names to Chriſt, many renewed daily ſins are committed by us, our Lord teacheth to reſort daily to this Sacrifice, this Magazine of Mercy, this Fountain opened to waſh for ſin and for uncleanneſs, thence to fetch new applications of this one Sacrifice of our renewed offence, and to beg our pardon as often as we beg our Bread.

So then,

1. We haye the true *Original Forgiveneſs*, the Free Love of God, which gave Chriſt as the Sacrifice of Sin, and accepted that Sacrifice as the Price of our Pardon: *So God loved the World, that he gave his only begotten Son, that whoſoever believed in him ſhould not periſh, but have everlaſting Life*, John 3. 16.

2. We have the *Meritorious Cauſe* of it, that Sacrifice of Chriſt, whereby Pardon is impetrated for as many as lay hold upon it.

3. The Act, which that Eternal Counſel appointed to be the *Means of the actual Application* of it to the Soul, receiving of the Pardon thus offered. *To as many as received him, to them*, &c. John 1. 12. For as we live and move, and have our Being by God, and his Will, and Providence; yet the ſame Will of his hath appointed the means, whereby that Will of his is accompliſhed, our daily Bread, and the uſe of it: So although from God, we have our Pardon, yet

yet the ſame Will of his hath appointed Faith in Chriſt, to be the inſtrument of an actual or Effectual Application of it; and the Efficacy of Faith, as an inſtrument for that purpoſe, depends likewiſe upon the ſame Will of God, which hath ſo appointed. When the *Iſraelites* were bitten with fiery Serpents in the Wilderneſs, God commanded *Moſes* to erect a brazen Serpent for their Cure, *Numb.* 21. 8. But although the Divine Will had annexed a power of healing unto that Serpent inſtrumentally, yet the ſame Will appointed the actual application of that Power, to the looking upon that Serpent: *Every one that is bitten, when he looketh upon it ſhall live*: So though by the Eternal Will of God, a Pardon is obtained by the Death of Chriſt, yet the ſame Will of his hath appointed Faith in Chriſt, the means of receiving of that Pardon: and yet this very means is not in our own Power, but it is the gift of God: John 6. 44. *No Man can come unto me, except the Father draw him.*

4. The renewed *Exerciſe of that Act*, upon occaſions of ſin committed or renewed. Prayer for Pardon, which as it doth moſt naturally flow from the Senſe of ſin, and of a Pardon impetrated by Chriſt, ſo by the Divine inſtitution, it is required to apply that Pardon actually to the Soul: and it is a high Mercy of God, to grant it for the asking; and an argument of a Proud unbelieving Heart, to think to have it without: and whenſoever the Spirit and the Word of God, hath wrought in a man a belief of, and in the Sacrifice of Chriſt, the ſame Spirit doth work in the Heart a deſire it, which is nothing elſe but the Prayer of the Mind; for it maketh interceſſion according to the Will of God, *Rom.* 8. 27. And herein we therefore ſee *two things*;

1. *Our Duty.* Our Sins are many, and daily, even after we have given up our Names to Chriſt. *If we ſay we have no ſin, we deceive our ſelves*, 1 John 1. 8. And

And though meritoriouſly Chriſt hath ſatisfied for thoſe very Sins, yet we are to have often recourſe to this Sacrifice, fetch our cure and our cleanſing, in the actual application of this Sacrifice unto us. Had a Man been bitten by a fiery Serpent, he might look upon the brazen Serpent and live; and had he been bitten again, he muſt have looked again, or elſe he had died: it is ſo with us, only here is the odds; the Man that had been once cured, if bitten again, might perchance, not have looked again upon the Serpent, and ſo have died: but it is otherwiſe here; the ſame Principle of Life, that abiding Seed, 1 *John* 3. 8. that did at firſt make him to ſeek, and ſue to Chriſt for his firſt actual Pardon, will after a fall, a renewed Sin, ſend the Soul to this Fountain, for a new act of application, of that cleanſing and pardoning: he cannot commit Sin, that is, lie in it, without recourſe to God for Pardon; becauſe his Seed abideth in him, 1 *John* 2. 8.

2. *Our Privilege.* If any Man Sin, we have an Advocate, 1 *John* 2. 1. an Advocate that knows the mind of our Judge, and out of that knowledge, hath taught us, as often as we beg our Bread, to beg our Pardon, and that with aſſurance that we ſhall be heard, if we do it in Faith and Sincerity; 1 John 1. 9. *He is Faithful and Juſt to forgive.* It is the Proclamation of his Name, Exod. 34. 7. *Forgiving Iniquity, Tranſgreſſion and Sin.* It is his Promiſe, Jer. 31. 34. Jer. 33. 8. *I will forgive their Iniquity, and remember their Sin no more*: Even to a revolting and backſliding Creature, upon true Repentance; Iſaiah 56. 7. *Let the wicked forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.* Jer. 3. 12. *Return thou backſliding* Iſrael, *and*

I will not cauſe mine anger to fall upon you; for I am merciful ſaith the Lord, and will not keep Anger for ever; only acknowledge thine Iniquity. Chriſt came into the World to reſtore in Man the loſt Image of God. And when *Peter* asked him, Matth. 18. 21. *How oft ſhall my Brother ſin againſt me, and I forgive him, till ſeven times? Jeſus ſaid unto him, I ſay not unto thee, till ſeven times, but till ſeventy times ſeven times.* And ſurely that Mercy, that Chriſt required in a poor mortal Man, is infinitely fuller in the merciful God, who delights in Mercy and Forgiveneſs: Only remember,

1. To take heed of Preſumptuous Sins, Premeditated Sins, Sins againſt knowledge, and againſt convictions, Sins with a preſuppoſition of Pardon, Deut. 29. 19. That *ſhall bleſs himſelf in his heart, ſaying, I ſhall have peace, though I walk in the Imagination of my heart. The Lord will not ſpare him.* Theſe, though they cannot exceed the Mercy of God to Pardon them, they many times ſhut and ſeal up the Soul againſt Pardon, hard'ning the heart to a great difficulty, if not a final impoſſibility of Repentance; and by that means the Soul is diſabled, with any comfortable ground or aſſurance to beg Pardon, without the great Mercy of God to ſoften that heart again.

2. Make a frequent and ſerious *Examination* of thy paſt Actions; meaſure them by the Rule of the Word of God; and find out that accurſed thing, whatſoever it be, that is diſpleaſing to him: ſo that, as much as may be, thou may'ſt diſtinctly, and with reference to particular ſins, or faults, or failings, pray over this Petition. There is not a day, but by a wary obſervation, thou wilt not only find a general indiſtinct diſtemper, which is to be the ſubject of this requeſt; but particular, ſpecial, eminent Evils, that deſerve a particular reflection upon them, in the repetition of this Petition. *Let us ſearch and try our ways, and turn to the Lord our God*: And to this end,

3. En-

3. Endeavour to keep thy *Conſcience* always Wakeful, Viligant, Tender; be content to liſten to her Chidings; ſhe ſeldom quarrels without a cauſe: but ſuppreſſing, checking, and ſtifling the language of Conſcience, makes her at laſt either ſullen, or ſenſleſs, or outragious. A vigilant Conſcience will prevent thee from many ſins: but if it do not, it will tell thee of them, and bring thee upon thy knees, and make this Petition ſeaſonable, and a Pardon gotten thereupon acceptable and comfortable: for how can that Man, with any ſenſe beg Pardon for a ſin, when he ſcarce finds himſelf ſenſibly guilty of any? This Petition is delivered up but careleſly, and coldly, and fruitleſly, by ſuch a perſon.

4. Give God the Honour of his Juſtice, even when thou ſueſt for the benefit of his Mercy, in *aggravation of thy ſins* to the due height; in owning damnation and utter rejection, as the juſt reward of every ſin, humble thy Soul truly and deeply for it. This will make thy Prayer earneſt, and thy Pardon dear; it gives to God the Honour of his Juſtice, and the Glory of his Mercy, which is all the Tribute thou canſt pay unto him for his free Goodneſs, in giving thee that Pardon, without which thou wert eternally loſt.

5. Give thy Mediator the Honour and End of thy Redemption. Thy Saviour died, it is true, to obtain thy Pardon, but wilt thou continue in ſin, that Grace may abound? ſin, that thou may'ſt be pardoned? and renew thy ſins, that God may renew his Pardon? God forbid. Thou doſt, as much as in thee lyeth, diſappoint the End of Chriſt's Death, who therefore died, that he might redeem unto himſelf a Peculiar People zealous of Good Works. Let the begging of thy Pardon, be ever accompanied with a reſolution not to offend again; otherwiſe God, that ſees thy heart, looks upon thy asking of Pardon, as a higher,

and more impudent, and presumptuous sin, than that which thou seemest to beg the forgiveness of.

6. Upon the discovery of any particular Sin, which in a special manner concerns thee, beware of these things:

1. Sleeping in it, without recourse to God for Pardon for it; or slipping over it in the Prayer without a particular Animadversion upon it. Be content to open this Sore: the longer it is kept covered, the worse it is. Thou must know that every sin is written before God with a point of a Diamond; and though thou art contented to forgive it, or by incursion of time to wear out the remembrance, or at least the horror, of it; yet it is written, and thou shalt be sure to hear of it, and the longer it continues, the harder thy heart grows; and the deeper doth the Canker and Stain of that Sin, work and spread into thy Soul; and the more difficultly is thy Pardon obtained, and yet the less earnestly sought. It is a secret Curse in thy Bosom, that makes all thy Services to God unacceptable and unsavory; and who can tell when the Decree may come out, when this Sin will ripen into an eminent Judgment? Therefore clear thy account with God betimes; let not the guilt of a Sin lie long upon thy Conscience, but make thy Peace betimes; sue out thy Pardon speedily. Thou knowest not what a day may bring forth.

2. Yet after Sin freshly committed, fall not presently to beg thy Pardon, till thou hast humbled thy Heart, and put it into a fit frame to come into the presence of God, till thou hast got a sense that it is an evil thing, and a bitter, to depart from him; till thou hast crept to thy Saviour's Feet for his Blood to wash thee, and for his Righteousness to cover thee, and for his Mediation to bring thee, otherwise a defiled, polluted Creature, into his Father's presence, under his Patronage;

nage; till thou haſt mourned over him, whom thou haſt pierced; and been aſhamed before him of thy miſcarriage; and acted thy Faith upon his All-ſufficient ſatisfaction; till thou haſt taken up Reſolutions of future amendment: and then in the Name and Mediation of thy Saviour, fall upon thy knees, and beg thy Pardon.

As we forgive our Debtors, Luke. 12. For we forgive our Debtors.

Here we Learn,

1. That it is our Duty to forgive others, Matth. 18. 21, 22. Upon their Repentance, Luke 17. 4. *If he treſpaſs againſt thee ſeven times in a day, and ſeven times in a day turn to thee, ſaying, I repent; thou ſhalt forgive him*: and that upon theſe *Conſiderations*: 1. From that conformity that is, or ſhould be, in our Nature, to the Nature of God: he is ſlow to anger, and of Great Mercy, Pſalm 145. 8. *Who is a God like unto thee, that pardoneth iniquity, and paſſeth bye the tranſgreſſions of the remnant of his heritage? He retaineth not his anger for ever, becauſe he delighteth in Mercy*, Micah 7. 18. And Chriſt coming to renew the broken Image of God, in Man, and to renew him after the Image of him that created him, doth enjoin and imprint this part of the Divine Image, Luke 6. 36. *Be ye merciful as your Heavenly Father is merciful.* And Mercy in the Heart is that excellent habit, from whence forgiveneſs proceeds. And hence it is, that where the Spirit of Chriſt comes, it aſſimulates the Nature to that diſpoſition, Gal. 5. 22. *The fruit of the Spirit is Long-ſuffering, Gentleneſs Meekneſs.* 2. From that great Commandment enjoined by God in the Moral Law, *Thou ſhalt love thy Neighbour as thy ſelf.* And much more inforced under the New Covenant, even to the Love of our very Enemies, Matth. 5. 44. *I ſay*

unto you, Love your Enemies; and consequently forgive your enemies, for Love is that affection that produceth Pardon, and this injunction lies upon us under the same obligation whereby we are bound to love our Brethren; for the Love we owe to God is that grand Obligation that binds to whatsoever he commands, John 14. 15. *If ye Love me, keep my Commandments*; Therefore if ye love me, love and pity, and pardon your Enemies. 3. From that great Equity and Reason, the proportion of God's dealing with us: Matth. 18. 32. *I forgave thee all that debt because thou desiredst me; shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?* Colos. 3. 13, *Forbearing one another, and forgiving one another, even as Christ forgave you.* If God should require obedience to any command though I saw no reason for it, yet the Love of God would constrain me to reason thus: Though I see no reason of this Command, yet when I consider who it is that commands it, even the Infinite and merciful God, to whom I owe my self and all I hope for, I see reason enough for me to obey, though I see not the reason why God should command. But in this injunction of Forgiving my Enemy, I see a most just and proportionable reason of my Obedience: I owed unto God a most Infinite Love and Obedience to the uttermost possibility of my Being, for from him I had it; and when I broke that Allegiance, I owed unto him an Infinite Debt of Guilt and Punishment; and with this guilt I likewise contracted an innate enmity against that God, to whom I owed so vast a debt of Duty and of Guilt: this very God freely, without my seeking, when I hated him, sent me his Son with a free Pardon of all this Infinite Guilt, and commanded me to shew Mercy to my offending Brother: the offence that I committed was against an Infinite Obligation of the creature to his Creator; the

the offence that my Brother commits as againſt me, is only againſt ſome petty relation; we are otherwiſe both equals. God freely forgave me, when there was nothing to enjoyn, or inforce, or deſerve, or ſo much as to ſeek it, and is it not reaſonable that I ſhould forgive my Brother, that it may be ſeeks my Pardon? but if he doth not, our common Lord and Maſter enjoyns it.

2. Conſequently upon the former, the not obſerving of this Duty, doth moſt Juſtly and Reaſonably deſerve that I ſhould not be heard in this Petition. If I can ſo boldly and unthankfully encounter a Command of God, ſtanding upon ſuch juſt and reaſonable grounds, with what face can I expect a Pardon from him at my requeſt, when I refuſe to pardon my Brother at his command?

3. Conſequently alſo the Pardon of my Brother is no Meritorous Cauſe for God to pardon me: the Breach of any Command is a Meritorious Cauſe of Puniſhment; but the Obſervation of one Duty cannot deſerve the Pardon of the Violation of another; God requires me to forgive my Brother, and when I have done ſo, I have done but my Duty, and not to deſerve my Pardon, and therefore when I ſay, forgive me, for I forgave others, I make not the Pardon I ask, the wages for the Pardon I gave; for as my Brother's Offence againſt me, holds not proportion with my Offence againſt God; ſo neither doth my Pardon of him hold proportion with God's Pardon to me.

4. Nor conſequently is my Pardon of others the meaſure of that Pardon I beg of God: The Offences committed by my Brother againſt me are not in truth ſo much Offences committed againſt me, as againſt God; for it is therefore an injury to me, becauſe done againſt that Law that he hath interpoſed between

him and me; and ſo though I am concerned, yet in the Foundation of my concernment, is that Law that God hath ſet between him and me; and were it poſſible to ſuppoſe no ſuch Law, it were impoſſible to conceive any Injury to be done from one Man to another. So then my Pardon of him is but of ſlender concernment of my own, the chiefeſt Intereſt is God's. Again, My Offence againſt God is againſt an Infinite Obligation, and againſt an Infinite Perſon; but my Brother's Offence againſt me, as it relates to me, is but of finite Relation or Obligation, and againſt a finite Perſon; and therefore the meaſure of the thing forgiven by me is too ſhort and too narrow to fit and ſuit with that whereof I beg my Pardon. Again, My Pardon to my Brother is with a great deal of Corruption, Superciliouſneſs, Pride, Grudging, Averſeneſs, Expoſtulations, ſecret Riſings of my Heart againſt him: O! But ſuch a Pardon will not ſerve my turn; I beg a Pardon at the Hands of the God of Mercy and Perfection, a full, a perfect Pardon. "Meaſure not out, O Lord, thy Pardon to me "according to my Pardon to my Brother, the thing "I pardon holds not proportion with the Offence "which I have committed againſt thee: his is but a "finite Offence againſt me, a finite Creature; mine is "an infinite Offence againſt an infinite Obligation, and "againſt an infinite God: the Pardon that I give, is "mingled with ruggedneſs, with revenge, with re-"membrance of the thing I forgive; but the Pardon I "beg of thee, is an abundant Pardon, *Iſa.* 55. 7. A blot-"ting out, and an everlaſting forgetting of my Sins, "*Iſa.* 43. 25. Such a Pardon as leaves not behind it the "tincture of my former guilt; that though my Sins "were as Scarlet, they may be as white as Snow, *Iſa.* "1. 18. But,

5. Forgive us, for we forgive. By our Union with

with Chriſt, we partake of his Privilege of being the Sons of God; ſo that as a Father hath tenderneſs towards his Child, and is apt and ready, upon his ſubmiſſion, to pardon him, ſo there is the ſame, and a far greater readineſs in him to forgive; *I ſaid, I will confeſs my Tranſgreſſions unto the Lord, and thou forgaveſt the Iniquity of my Sin.* As ſoon as he had but a reſolution to beg his Pardon, God prevents his Petition by granting that Pardon which he intended to ask. And as by this Union with Chriſt, we partake of his Privilege, ſo we partake of his Spirit and that Spirit is a Merciful Spirit, ready to pardon an Enemy even before he ask it. This was the Command he gave us, and this was the Pattern he left us, *who when he was reviled, reviled not again,* 1 Pet. 2. 21, 23. But prayed for thoſe that ſought his Life, Luke 23 34. *Father, Forgive them, for they know not what they do.* And therefore this Conformity unto the Mind of Chriſt, is an Evidence unto a Man of his Participation of him and that God heareth him as a Father heareth his Child; and by this means Faith is ſtrengthened; and the Soul argues thus in this Petition; "O Lord I am "guilty in my ſelf of many Sins, but yet, if I am "found in thy Son, thou wilt look upon me with the "ſame tenderneſs that a Father looks upon his Child, "and wilt be more ready to forgive me than I can be to "ask it: I find thy Son, was Merciful, and ready to "forgive, even his Enemies; and I thank thy good "Grace, I find in my ſelf the ſame mind that my "Saviour bore, a mind ready to forgive the Injuries "that were offered him; and this diſpoſition I have "not from my ſelf, nor my own ſpirit, for that Spirit "luſteth after envy; but ſurely it comes from that "meek and gentle Spirit that is in thy Son, and upon "this I do believe I am in ſome meaſure united to "him: and as I do partake of his Spirit, ſo I doubt

"not

"not but I partake of that relation of his, even the "relation of a Son unto thee, and in that relation, "I come before thee, and beg thee to pardon my "Sins, assuredly trusting that thou, that hast created "in me a mind of Mercy and Forgiveness unto others, "wilt shew thy self a God of Mercy and Pardon unto "me.

6. Forgive us, for we forgive: "It is true, our "Pardon of others deserves not thy Mercy, nor can it "make thee a debtor unto us; but, Bountiful Lord, "thou hast been pleased in Christ, in whom all thy "Promises are Yea and Amen, by thine own free "Promise, to engage thy self unto thy creature, "Psalm 18. 25. That *with the merciful thou wilt shew "thy self merciful.* Matth. 5. 7. That the merciful "shall obtain Mercy. *Matth.* 6. 14. That if we for-"give men their Trespasses, thou wilt forgive us: "and these Promises of thine, freely and undeservedly "made by thee, I lay before thee, when I beg my "Pardon in *Jesus Christ*, thereby to strengthen my "Soul, in thy Goodness, in the free remission of all my "Sins.

To conclude, in this Petition the Soul breaths out such Thoughts as these: "Lord, I confess before "thee I am a sinful creature; I have a sinful and "polluted Nature, a Body of sin and Death; and this "sinful Nature sends forth through all my Thoughts, "Words, and Actions, foul and filthy streams in every "moment of my Life; and if thou shouldest pass by all "the sins of my Nature and Life unto this day, and "shouldest call me to an account for my Errors since I "last begged my Pardon, there were guilt enough left "to press me down to the lowest Hell; And this "guilt of the least of any of my sins, as it is more than "I am able to answer, so it is more than I am "able to expiate; there is no escaping but by thy

"free

" free Pardon, and that Pardon I beg of thee in the
" Name and Righteouſneſs and Promiſe of thy Son,
" who knew all thy Mind, and taught me to ſeek my
" Pardon as often as to ſeek my daily Bread. And
" in confidence only of that free Mercy of thine, I
" beſeech thee, Pardon me: and as I beg the Pardon
" of my ſins in general, ſo in ſpecial I beg the
" Pardon of thoſe Sins, which I committed ſince thy
" laſt act of remiſſion granted, and manifeſted, and
" ratified unto me: this or that neglect of my Duty
" to thee or my Neighbour; this or that ſinful, proud,
" unclean, vain Thought, which hath ſtained my
" Soul, and grieved thy Spirit, and polluted or
" weakned my Conſcience; this or that uncharitable,
" or malicious, or unſeemly or vain Word; this or that
" unjuſt or unbecoming, or unchriſtian, or ungodly
" Action; every one of theſe leaves a ſpot in my
" Soul, which nothing but the Blood of Chriſt,
" and thy Free Grace can take away; It leaves a
" Diſeaſe, or Weakneſs, a Wound in my Soul, which
" nothing but thy Free Spirit can heal and recover.
" And though I know that my greateſt mercy to
" others, cannot merit mercy from thee, becauſe that
" mercy is but my duty, and a duty mingled in the
" performance of it, with many of my own imper-
" fections which ſtand in need of thy mercy to Pardon
" it, and that little good that is in it, is not my own, but
" the work of thy Grace, as free as thy Pardon; yet
" is an evidence to me, that thou wilt be merciful
" unto me, in that thou haſt, contrary to my own
" nature, wrought a merciful temper in my Heart
" to others; the ſame mind that was in thy Son; and
" therefore I am humbly confident that thou haſt given
" me that Spirit of thy Son, and conſequently the
" relation and privilege of a Son; that, in as much
" as thou haſt given me a heart to pardon others, thou

" wilt

" wilt make good thy Promiſe of Mercy and Pardon " unto me. I make mention of my remiſſion of others, " not as the merit of thy forgiving of me, but thereby " to ſtrengthen my faith, and to lay hold of thy Promiſe " made in and by thy Son, that if we forgive Men " their Offences, thou wilt alſo forgive us. And " this I beg not to make room for new Offences, by " pardoning the old, not to continue in Sin that Grace " may abound; but with a reſolution to forſake my " ſins, as well as to confeſs them, and not turn again " to folly: ſtrengthen me ſo with thy Grace, that as " thou haſt now cleanſed my Soul from my paſt ſins " and ſpots, ſo I may keep my ſelf from mine iniquity; " that I may live more to thy Honour; that I may " walk with more Vigilance; that I may every day " find my account leſs, and thy Spirit and Grace " more and more effectual in me, to conform me to " the Will and Example of thy Son, in all Holineſs " and Blameleſneſs of Mind and Life: and to that " end,

Lead us not into Temptation, &c.

This Petition directs us to pray for (1.) Preventing Mercy: *Lead us not into Temptation.* (2.) Delivering Mercy: *but deliver us from Evil.* Keep us from falling into Evil; but if we fall into it, deliver us from it.

The Former part, wherein is conſiderable,

1. What is meant by Temptation.
2. What to lead into Temptation.

Temptation may be underſtood (1.) for an *Active Solicitation* unto Evil of Sin: this is done either by the Devil: thus our Saviour was led by the Spirit into the Wilderneſs, to be tempted of the Devil, *Matth.*

Matth. 4. 1. And therefore he is often called the Tempter; who being a Spirit, is, by the advantage of his Nature, and by the permiſſion of God, able to mingle himſelf ſo with our Souls and Faculties, that he can immediately ſolicit unto Evil. Thus he mingled himſelf with the Spirit of the Prophets of *Ahab*, and became a lying Spirit in their Mouths, 1 *Kings* 22. 21. Thus he mingled himſelf with the Spirit of *Judas*, tempting him to betray Chriſt, *Luke* 22. 7. with the Spirit of *Ananias*, Acts 5. 3. *Why hath Satan filled thy Heart?* Or it is done by Evil Men, either by their Counſels, Perſuaſions, or Examples: or by our own corrupt hearts, James 1. 14. *Every Man is tempted when he is drawn away of his own Luſts and enticed.* Our corrupt and ſinful Fleſh breaths and evaporates into our Souls thoſe ill and filthy Vapors, which infect, and diſorder, and ſeduce it from God; the Law of our Members bringing us into Captivity to the Law of Sin, *Rom.* 7. 23.

2. For that Objective Temptation, or *the Object* from whence occaſionally Temptation ariſeth. And thus almoſt every Object of our ſenſe is a Temptation, not that there is any proper active motion or action of the Object to perſuade to Sin, but the corruption of our ſenſual Nature, meeting with ſuch an Object, acts amiſs upon it, and ſo it becomes a Temptation to ſin: and eſpecially if the Object be ſuch as bears a diſproportion to our enjoyment of it; The Beauty of the Apple was a Temptation to *Eve*; the Wedge of Gold, and the *Babyloniſh* Garment to *Achan*; *Naboth*'s Vineyard to *Ahab*; *Bathſheba* to *David*: yet in theſe the Objects were innocent, and had in themſelves no active ſolicitation to Evil, but becauſe they were ſeemingly good, yet prohibited, corrupted Nature laid hold upon that ſeeming good, and violated the Command. This taught the Wiſe Man to pray againſt

againſt extreams either of Plenty or Poverty; becauſe his corrupted Nature was ready to turn either into Temptation: Riches into Arrogance and Preſumption; Poverty into Blaſphemy and Murmuring, *Prov.* 30. 9.

3. For that Act which is not ordered unto ſin, but to ſome Experiment or *Trial* of the temper or diſpoſition that is in a Man; a Temptation of Tryal. Thus God tempted *Abraham*, when he commanded him to offer up his Son, to prove the ſincerity of his Love and Obedience to God: Gen. 22. 12. *By this I know that thou feareſt God.* To the like purpoſe were all thoſe difficult diſpenſations to the People of *Iſrael* at the Red Sea, and in the Wilderneſs, that he might *humble* them, and *prove* them, and to know what was in their heart, *Deut.* 8. 2. And for this end God often ſends ſeveral *Afflictions* upon thoſe he truly loves, that their Faith may be tryed. And theſe Tryals are called Temptations, 1 Pet. 1. 6, 7. *Ye are in Heavineſs through manifold Temptations, that the Tryal of your Faith may be found to praiſe*, &c. James 1. 2. *Count it all joy when ye fall into divers Temptations, knowing that the Tryal of your Faith worketh Patience.*

2. What it is *to lead into Temptations*, and how God may be ſaid to lead us into them.

1. As to the latter of theſe ſorts of Temptations, they may, and do come from God; viz. *Tryals* of Grace, by the permitting and inflicting of afflictions. It is a work no way unbecoming his Purity and Juſtice; It is ordained to ſingular *Ends.*

1. To his own Glory.

2. To the good of thoſe that he thus tries; thereby teaching them to deſpiſe the World, to adhere unto him; to reach out after a better Life; to live by Faith and not by Senſe; patiently to ſubmit to his hand, and to wait upon him for deliverance. By this Refiners

Refiners fire he conſumes their droſs, their carnal confidence, building Tabernacles here, drives them to their true home, and gives them a proportion of Eternal Comfort and Hope, far more valuable than that Temporal Comfort which they want.

2. As touching *Temptation unto Sin.*

1. That God tempteth no Man. He that is of purer eyes than to behold iniquity, will never ſolicit any Man to that which only he hates: It is the great work of God to withdraw Men from ſin, and ſurely he will never draw Men into it: James 1. 13. *God cannot be tempted with Evil, neither tempteth he any Man.*

2. As he doth not actively tempt any Man, or move him to Evil; ſo neither doth he infuſe into the Heart or Soul a Receptivity of Temptation, he doth not excite the Heart to cloſe with any Temptation, or create or ſtir up any corruption in the Heart to take fire from a Temptation.

And yet in ſome ſort he is ſaid to *lead into Temptation.*

1. By *withdrawing* that *Grace* of his, whereby we are prevented from, and defended againſt Temptation. We walk in the midſt of Enemies and ſnares: the Prince of the Air hath his Inſtruments, that moſt Vigilantly take all opportunities to draw us into ſin, evil Angels and evil Men; And were there not a Devil or his Inſtruments without us to tempt us to Evil, we have an old Man within us, a Fountain, a Sea of Corruption, a deceitful and wicked Heart, a Body of ſin and death, that can with much advantage, and doth with much eaſe, draw us into Sin; and the merciful God that ſeeth theſe ſnares, which the evil one lays for us in our way, though we ſee them not, ſends out his own Grace and Spirit, and ſometimes removes the ſnare out of our way, ſometimes leads us,

and

another way that we miſs the ſnare: he over-rules and reſtrains this raging Sea of our own Corruptions; and, as our Saviour did to the Winds and Seas, commands them, Peace and be ſtill: he doth by the ſame Spirit ſtrengthen and enable our hearts, to reſiſt, and oppoſe, and ſubdue thoſe Temptations that riſe from within, and come from without. And this Grace of his he owes not to us; It is meerly of his free Mercy, Gen. 20. 6. *For I withheld thee from ſinning againſt me*; and yet ſuch is his Goodneſs, that he ſeldom withdraws this Grace from us, unleſs we thruſt it away and reject it; and then he withdraws that Grace of his, and that being withdrawn, that cruel and ſubtil Enemy of our Souls falls in upon us, and ſubdues us; and that Sea of Corruption within us, that hath now no banks to keep it in, breaks in and overwhelms us. And thus was the Heart of *Pharaoh* hardened by himſelf, *Exod.* 8. 15. And yet ſaid to be hardened by God, *Exod.* 10. 1. by withdrawing from him that Grace that ſhould ſoften it. And this Subduction of the Grace of God principally reſpects Temptations from our ſelves.

2. By *Permiſſion.* The Devil and his Inſtruments are under the reſtraint of the Power of God, and without a Commiſſion, or at leaſt a Permiſſion, from him, cannot actually execute that evil that is in their Natures and Wills: he ſolicits *Job*, by himſelf and his Inſtruments, to let go his Integrity, but this he cannot do without a Permiſſion, *Job* 1. 12. He ſeduceth *Ahab* to his deſtruction; but this he cannot do, without a Permiſſion, 1 *Kings* 22. 21. he tempts *David* to Preſumption and Carnal Confidence, 1 *Chron.* 21. 1. but this he cannot do without a Permiſſion: 2 *Sam.* 24. 1. he watcheth the opportunity of God's diſpleaſure againſt *Iſrael*, and gets leave thereupon to tempt *David* to number the People: and here we may ſee the infinite Wiſdom of God in managing that evil, that was in the

the Devil to tempt, and in *David*'s Heart to be overcome, to a moſt juſt and excellent End; the Puniſhment of the Sin of *Iſrael* by *David*'s Sin. Here was in the ſame action, Malice in the Devil, Corruption in *David*, yet nothing but Purity and Juſtice in God. He never gives the Devil a Permiſſion to tempt, that Man may thereby ſin; but he turns that Temptation and that Sin into a Work either of ſingular Mercy or Juſtice. The Devil could not have entered into *Judas* without a Permiſſion; nor *Judas* have betrayed our Lord without a Permiſſion; nor the *Jews* have delivered him up to Judgment without a Permiſſion; nor *Pilate* have judged him without a Permiſſion, *John* 19. 11. Here was Malice in the Devil, and Treachery in *Judas*, and Envy in the *Jews*, and Injuſtice in *Pilate*, and Murder in the Soldiers; and in God the greateſt manifeſtations of his Truth, and Juſtice, and Wiſdom, and Purity, and Mercy, that ever the World did or ſhall ſee. While he permits the Inſtrument to ſin, he, nor his action, is in no ſort defiled by it, but manageth that Sin, which is none of his, to bring forth that Righteouſneſs that is only his.

3. He is ſaid to lead into Temptation, by the External *Diſpenſation of his Providence*; and that,

1. By *withdrawing* thoſe *External Reſtraints* from Sin; ſuch are the taking away of good Men, good Governours, good Laws. So much Goodneſs as is in theſe, is his own; and he may juſtly call home what is his. As the reſtraining Grace that he lends to a particular Man is not due to him, ſo theſe External Reſtraints, they are not due to us; but they are the free Mercy and Favour of God; and yet as in the former, ſo in this, the removal of them is ſeldom but upon ſome eminent Sin. When *Jeruſalem* had offended againſt God, he takes from them the Prudent, and the Ancient, and the Honourable Man, and the Counſellor, and gives

them Children to be their Princes, *Isa.* 3. 2. when his Vineyard brings forth wild Grapes, he takes away the Hedge thereof, *Isa.* 5. 5. the good Order, and Rule, and Laws among them. When God is angry with a Man, or a People, Governours of Exemplary Goodneſs are taken away, not only from the Evil to come; but by their being taken away, Evil ſucceeds, evil manners and then evil Events.

2. By *propoſing of Objects*, which, though they have no Evil in them, nor are they propounded to the end to draw Men to Evil; yet the evil heart of Man takes opportunity by them to act unto Evil. The *Egyptian* Inchanters could have no more made Blood by their Inchantments without a Permiſſion, than they could make Lice; yet by that act of theirs, *Pharaoh*'s Heart was hardned. *Exodus* 8. 18. *Exod.* 7. 22. Again, when upon the Importunity of *Pharaoh*, and the Prayer of *Moſes*, the Plague of Froggs was removed, it was an act of Mercy in God, yet when *Pharaoh* ſaw there was reſpite, he hardned his heart, *Exod.* 8. 15. And here appears that Sea of Poyſon that is in our Heart by Nature, that will corrupt an innocent Object, as was the Wedge of Gold; a Mercy, as was this to *Pharaoh*; nay the very Grace, and Goodneſs, and Patience, and Bounty of God, into a Temptation to Covetouſneſs, Preſumption, Wantonneſs.

Now from this Petition we learn *our Duty* in reference unto theſe Temptations:

1. In reference to ſuch Temptations, which God is pleaſed oftentimes to ſend for *Tryal*, ſuch as are Afflictions and Perſecutions.

1. That we are not to ſeek them. Our Saviour teacheth us to pray againſt all Temptations: they are not in themſelves good, but are turned to good by the Wiſe and Merciful hand of God.

2. That

2. That if we fall into them, to be quiet and contented, and to diſcern the hand that hath led us into them, and the end why he did, and to co-operate to that end: to learn by them Patience under the hand of God; Confidence in his Grace and Power to ſupport us; ſtill to hold our Integrity; not to be amazed and diſordered, as if ſome ſtrange thing had befallen us, but reſt upon that promiſe of his, who is faithful and will not ſuffer us to be tempted above what we are able, but with the Temptation will make a way to eſcape: 1 *Cor.* 10. 13. Know that it is he, whoſe will thou haſt before prayed may be done, that hath led thee into this Temptation. And by this means thy Temptation ſhall be only a Temptation of Trial, and for thy Advantage; not a Temptation of Seduction.

3. To pray unto God:

1. To prevent us from them: for as they are not to be ſought, ſo all due means is to be uſed to avoid them.

2. To be delivered out of them.

3. To be ſupported in them; 1. with Patience to bear them: 2. with Grace to improve them to God's End; and if God ſay unto thee, as once he did to *Paul*, *My Grace is ſufficient for thee*, it will become an act of Heavenly Chymiſtry to turn thy Iron into Gold, thy Temptation into Advantage.

2. In reference to *Temptations unto Sin*, we learn *two ſpecial Duties*, Watchfulneſs and Prayer, both joined together by our Saviour for this purpoſe, Matth. 26. 41. *Watch and Pray, that ye enter not into Temptation.*

1. Watch; (1.) That thou be not a Tempter: and therein.

1. Beware of tempting God: (for ſuch Tempters there have been:) (1.) By Preſumption and preſumptuous caſting our ſelves upon unneceſſary Dangers,

Matth. 4. 6,7.(2.) by Murmuring and Diſcontent, Exod. 17.2. *Why tempt ye the Lord?* Deut.6. 16. Pſal. 78. 18. *They tempted God in their Heart by asking Meat for their Luſts.*

2. Beware of Tempting the *Devil*; for ſuch is the Villany of our Nature, that we are ready even to ſolicit the Devil himſelf unto Temptation, by adventuring upon ſecret and unwarrantable Arts, unreaſonable Practices, going to Witches, uſing Charms, Invocation, or willingly being in ſuch places where they are uſed; adventuring into unwarrantable Places or Companies without any Juſt or reaſonable calling thereunto.

3. Beware of tempting *Others* unto any ſin, either by thy Perſwaſion, or by thy Practice. The former is more groſs, the latter well near as dangerous; 1. To the Perſon offending; Matth. 18. 7. *Woe be unto the World becauſe of offences.* 2. Unto others, eſpecially when the occaſion is given by a Perſon in eminence of Place or Reputation. *Peter*'s diſſimulation proves a Compulſion, *Gal.* 2. 14. And this extends not only to things ſimply evil, but alſo to the practice of things in themſelves indifferent: 1 Cor. 8. 11. Rom. 14, 15. *Deſtroy not him with thy Meat for whom Chriſt dyed.* The thing that to thee is indifferent, and ſo eſteemed by thee when it ſhall draw another into the like practice upon thy Example, but againſt his Conſcience, becomes an occaſion to loſe his Soul.

4. Beware of tempting *Thy ſelf*; and this may be done divers ways:

1. By giving way to wandering and *vain Thoughts.* They miſled the Heart, indiſpoſe it for Good, corrupt the Mind, poſſeſs it with vanity; as for Example, when a Man will raiſe an imagination to himſelf, that if he had ſuch a degree of Wealth, and then what Houſes he would build, what Retinue he would have, what

Table

Table he would keep, what Equipage he would have; or fancy to himſelf, that if he had ſuch a degree of Power, then how he would revenge ſuch an Enemy, how he would honour ſuch a Friend and the like. Such is the vanity of our Minds that it can, and often doth, frame ſuch ſimilitudes to it ſelf, and upon them beget ſuch follies and vain reſolutions as theſe. The temptation and ſin that ariſeth out of Wealth and Power really enjoyed, are thoſe very workings of the Mind upon them: *viz.* Confidence, Oſtentation, Pride, Revenge, and the like. Now in theſe Imaginations and vain Thoughts, the Soul tempts it ſelf in a double way: Firſt, he tempts his Underſtanding into a Lye and a Falſhood, by putting himſelf into that imaginary Condition in which he is not. 2. He tempts himſelf in his Will and Affections, drawing from thoſe very imaginations that he hath thus framed, thoſe very ſame miſchiefs, and that very ſame Poiſon, if not worſe, which his corrupted Heart would have drawn from the real injoyment of that very Power or Wealth, which he hath imagined himſelf to have; and thereby improveth this very imagination into a real Temptation, ſtaining, corrupting, and poiſoning his Mind, and commits Adultery with his own imaginations. O Jeruſalem, *cleanſe thy ſelf: how long ſhall vain thoughts lodge within thee?* Jer. 4. 14.

2. *Idleneſs.* And from this Idleneſs and want of Imployment the Soul runs out either into theſe vain Imaginations, whereof before; or into unprofitable or ſinful reſolutions; and to theſe the Devil joineth himſelf, and if he finds a Man not buſied in what he ſhould be, he will help him to buſie himſelf in what he ſhould not be: *David* was walking careleſly upon his Houſe, ſees and Luſts, and Sins: he therefore that allows himſelf to Idleneſs, thereby tempts himſelf to be tempted by himſelf, or by the Devil.

3. Truſting a Mans ſelf too much unneceſſarily with, or in Places, Companies, or Objects, that carry in them Temptations to ſin; ſuch as are Rude, Impious, or Wanton Company, or Converſation; Stage-Plays; Filthy or Wanton Songs, Books, Pictures, Places of Idolatrous Worſhip; Preſence at Atheiſtical, Irreligious Diſputes or Diſcourſes; Reading Books or Diſcourſes againſt the Deity, the Scriptures, *&c. Joſeph* declined Converſation with his Adulterous Miſtreſs: *Gen.*39,10. He hearkned not to her to lie by her, or to be with her. And when the Wiſe Man diſſwaded from the practice of diſſolute Perſons, he forbids to walk in the way with them, *Prov.* 1. 15. And not to come nigh the Door of her Houſe, *Prov.* 5. 8. Not to look upon the Wine when it gives its Colour in the Glaſs. And a Man, that thus truſts himſelf with Objects, or companies unneceſſarily, tempts himſelf: and it is a kind of Preſumption to expect, and rare to find, that he comes off without ſome Diſadvantage. He that hath taught us to Pray that we be not led into Temptation, hath given no promiſe of Grace to deliver us from that Temptation; which, contrary to our Prayer and Duty, we ſeek.

2. As we muſt watch over our ſelves, that we tempt not our ſelves or others, ſo we muſt watch, that we be not tempted; or if tempted, that we be not overtaken: And for that purpoſe,

1. *Watch over thy ways*, and ſee that the ways thou goeſt in, be warrantable ways. Ways that thou haſt a Commiſſion of God to walk in, the ways of thy Chriſtian Duty, the ways that are commended or allowed by the Word of God, the ways of thy lawful Profeſſion. If they be ſuch, thou mayeſt be Confident that he that hath given his Angels charge over thee, to protect thee in all thy Ways, will remove out of this way of thine, thoſe Snares that the Devil lays for thee,

or

or at leaſt will lead thee beſides them. It is true, the Enemy hath his Traps hid as well in our ways, as out of our ways; but when we are out of our warrantable ways, the very way wherein we are is a ſnare, and is likewiſe all ſtrewed with ſnares and traps for us; and we have no promiſe of Direction or Protection from God in ſuch bye ways. Therefore conſider diligently, Am I in a lawful way? have I a Calling or Commiſſion from God or his Word to walk in this Way, or to be about this buſineſs? if ſo, well then, I will truſt on him for Protection, I am in the great King's Highway: but if not, then I am in an Enemy's Country: I have not the Protection or Promiſe of God, I am like to meet with Temptations, and to fall under them, I am out of my way, and I know not whither this wandring fire will lead me. And this is the meaning of the wiſe Man, Prov. 4. 26. *Ponder the way of thy Feet, and let all thy ways be Eſtabliſhed:* That is, conſider what way thou art in, and be ſure it be a right, and ſound, and warrantable way.

2. Labour to have thy *Converſation and Walking* to be *with God*, in his Preſence, and keep a conſtant communion with him: for ſuch is his Condeſcention to his poor Creatures, that he is pleaſed to allow us to walk with him if we will. *Enoch* walked with God, *Gen.* 5. 24. *Noah* walked with God, *Gen.* 6. 9. God ſaid to *Abraham*, *Walk before me and be perfect*, Gen. 17. 1. *I have ſet the Lord always before me*, Pſalm 16. 8. That is to endeavour to have the whole frame of our Converſation as before him, and to have continual Communion with him in all the way of our Life; and not only at the ſelect and ſolemn times of Prayer, but in the general Frame of our Converſation. And if thou haſt ſuch a Guide, he will be to thy Soul, even in the darkeſt and moſt difficult and dangerous times, what he was once to his own People, a Pillar of Fire, that thou

may'ſt ſee thy way before thee, and he will ſhew thee where the Snare lies, and how to avoid it; nay, if thou ſlip into it, he that leads thee by the hand, will pull thee out of it, and will not ſuffer thy Foot to ſlide.

3. When any *Action of any conſiderable or unuſual Nature* is to be undertaken by thee, that is ſomewhat beyond or beſide the ordinary track of thy Life, let this have a *ſpecial and diſtinct examination*, and be not content with that general Care of thy ordinary way, but bring it to a more particular ſcrutiny.

1. Conſider how it becomes the Preſence of God, and whether it will abide to be brought before him without ſome regret and ſhame: how if this were the laſt action of thy Life, and preſently to be brought into his Judgment, whether it would abide that Tryal.

2. Conſider whether it be allowed or condemned by the Word of God, or what part, or what circumſtance thereof will not abide that Examination.

3. Bid thy Conſcience plainly and truly tell thee what ſhe thinks of it, and of every part of it, and what ſhe likes, and what ſhe diſlikes of it.

4. See if there be any thing in it that thou wouldeſt be aſhamed to own it before Men, or any part of it.

And if upon theſe Examinations thou canſt clear the Action to be agreeable to the Preſence and the Word of God, the Teſtimony of thy Conſcience, and dareſt to expoſe it to the Judgment of Men, do it; but if it fails in any, (as when it fails in any, be ſure it fails in all, though happily in ſome particular, according to the different Conſtitution of a Man, and the nature of the thing, the exorbitancy will be more apparent, it may be, in one than in another; for all ſin flies the Preſence of God, croſſes the word of God, hurts the Conſcience, and brings Shame) reject it, or ſo much of it, as upon this Examination will not abide this Teſt; there is a Temptation in it.

4. Upon

4. Upon such a discovery of Sin in the Action to be undertaken, *hold not dispute with thy own corrupt Heart* long about it, but reject it without any more reasonings; for if thou enter into debate with thy Heart, she is a Sophister and will deceive thee, she will distinguish, and put differences, and inforce the necessity or convenience of the business, the possibility of a greater good which may outweigh the evil, the inconsiderableness of that crookedness that thou hast discovered, and by degrees at last over-work thee and bring thee, about. And the Devil is not wanting to be assistant in this Dispute and to Interpose. When *Eve* entered into Discourse and Dispute with the Devil, and heard his Reasons, and argued the Case, he overmatched her in her Innocence, to offend against a most express, and a most penal Law: and how much easier will the Conquest be over a corrupt and weak Soul, when the treacherous flesh is won already without any Perswasion?

5. If thy *Temptation* be *importunate*, lay against it in the other Ballance these two Considerations, and if thou wilt be reasoning with thy Temptation, reason thus: "I am now perswaded and solicited to this "Action, wherein, upon examination, I find appa- "rently a sin against God and my own Life; and it is "true, I have propounded to me the Necessity, or "the Profit, or the Pleasure of it, but I know I am "now in the Presence of the Glorious and Eternal "God, that hath Power to bring me out of this "Necessity without the help of this sinful Action, "and is able to blast this Action, that it shall not "serve to accommodate this Necessity; before that "God who is Lord of all the Wealth in the World, "and hath promised that he will not leave me nor for- "sake me; I am before the God that hath promised "Eternal Pleasures for evermore to those that fear "him,

" him, and can mingle or follow this Pleaſure that " I expect from this Temptation with a moſt bitter " Curſe, even unto all Eternity; And it is this God " that hath forbidden me to commit this Sin, and doth " ſtand to ſee whether I will abide by his Command, or " ſide with his Enemy; I am before my Lord *Jeſus*, " that laid down his Life for me, became a Curſe to " redeem me, as well from my ſubjection to Sin for " the time to come, as from the guilt of Sin for the " time paſt; and that *Jeſus* ſtands and beholds whe- " ther I now value or deſpiſe that Blood of the Co- " venant, and is accordingly ready with Vengeance " or Glory to reward me; I am before thoſe glorious " and pure Spirits, the Elect Angels, whom God " hath hitherto appointed as Miniſters for my preſer- " vation, that ſee and obſerve whether I hold a Con- " formity with the Purity of their Natures, or whe- " ther I will foul my ſelf in this filth, and partake " with their Enemy the Prince of this World " Could the Eyes of my Senſe behold the leaſt of that " Glory that behold me, it would make me aſhamed " of my pureſt Actions; and though I ſee it not, " I am certain it ſees me. With what Face can I then " commit this Villany in the Preſence of that " God, to whom I, and all the World owe our " Being? before the Face of that Saviour, who hath " laid down his Life to reſcue and redeem mine? be- " fore thoſe Angels, who at the Command of God " are pleaſed to be Miniſtring Spirits for my preſerva- " tion? How ſhall I grieve that Spirit, whom I " hear at this very Inſtant whiſper unto me, Do not " that abominable thing which I hate? and what will " the end of this be? will it not be a ſtain to my Soul, " and bitterneſs in the End? what can this Tempta- " tion promiſe me that it can perform? or if it can " perform what it promiſeth, and promiſe what it

" will,

" will, can it promiſe that to me which can be equiva-
" lent to the loſs of the Favour and Preſence of the E-
" ternal God ? the loſs and ruin of my immortal Soul ?
" can it countervail the ſhame and damage that will
" enſue upon a contempt committed to the Majeſty and
" Mercy of the Eternal God, before whoſe immediate
" view I am now baſely and contemptuouſly, at the
" ſollicitation of his and mine Enemy, going about
" to commit this Evil ? *Again*,

2. Let me but conſider, that with the ſame meaſure of ſhame that I ſhall ſubmit to this Temptation, with the ſame meaſure of Comfort and Glory ſhall I reſiſt it. When I conſider, that in the View and Preſence of the Glorious God, of my Merciful and Tender Saviour, of the Pure and Bleſſed Spirits, thoſe Glorious Courtiers of Heaven, I ſhall give a Teſtimony of my Love to God, I ſhall reſiſt and reject the Solicitations of the Enemy of Heaven, and hold faſt mine Integrity. Could *Job* have but heard that approbation which God gave of it after the Devil had practiſed his Experiments, Job. 2. 3. That *he ſtill holdeth faſt his Integrity, though thou moveſt me againſt him*, it would have abundantly ſatisfied him for all his Loſſes, and abundantly ſtrengthned his Heart againſt all future Temptations. And what we read of him, we may be ſure is true concerning our ſelves ; the ſame Practices by the Devil to ſeduce us, and the ſame atteſtation given by the Eternal God, if we reſiſt his Temptations. But which is more than this, the Eternal God, as he ſtands by to ſee my Behaviour, ſo he ſtands by me to ſupply me with ſtrength, If I ſeek to him for it, and with an Immortal Crown to reward me in that Victory over my Temptation, which his own ſtrength hath given me. I will therefore lay in the Balance againſt the Pleaſure or Profit of my Temptation, the Shame and the Puniſhment from that

that God that beholds me; and againſt my loſs in the reſiſting it, the Glory and Advantage in the Preſence of God, that I ſhall obtain in over-coming it.

6. Carry with thee a Jealous and *Watchful Eye over thy ſelf in all Conditions and Actions.* For there is a Snare and a Temptation in every thing thou doſt, or that doth befall thee.

1. Take heed to thy *Senſes* and their Objects: Thou haſt an Evil *Eye*, a Covetous Eye, a wanton and Adulterous Eye, an Envious Eye, an Unſatiable Eye; thou haſt an Itching *Ear*, or an Ear open to Vanity, dull of Hearing, when that thou heareſt is profitable; thou haſt a Sawcy and a Luxurious *Palate*, that if it find not a Snare in thy Table, or a Serpent in thy Cup, will eaſily make it.

2. Take heed to thy *Underſtanding*, it is apt to ravel out it ſelf in impertinent and unprofitable, if not dangerous and Preſumptuous Speculations, to miſpend it ſelf and precious Time in that which hurts thee, or at leaſt, doth thee no good; and of what uſe will the moſt of them be within one moment after thy Death? Either they ſhall be known exactly without a Minutes ſtudy, or they will be unuſeful, and utterly unſerviceable to thee; whereas every Minutes time thou ſpendeſt here in improving thy Knowledge of God and his Word, is ſowing of a Seed, that ſhall in thy Immortal Soul, yield a Harveſt ſuitable to her Condition.

3. Take heed to thy *Memory*, it is apt to receive the Figures and Impreſſions of vain or ſinful Words or Actions, and the Devil is apt to turn that ſide of the Glaſs to thy Soul, that contains thoſe Characters, eſpecially at ſuch times, when it may divert thee from, or diſturb thee in better Thoughts, or Imployments.

4. Take heed to thy *Heart*, it is a deceitful Heart,

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a treacherous and a falſe Heart that will ſide with the Enemy of thy God, and of thy Soul, and of thy Peace; an Hypocritical and a falſe Heart, that will turn into a thouſand Shapes, ſo that thou canſt not know what it is; It is the Fountain of all thoſe bitter Waters that ſtream through the faculties and actions; a box full of the Spirits of Poyſon, which will infect all thou doſt, over-ſpread the World with Villany and Furies; a foul, impure, impoſtumated Principle, that nothing can cure or change, but the great Lord of the World, the God of the Spirits of all Fleſh; and yet when God is pleaſed to ſet up his Rule and Scepter there, there is never a Minute, but this Heart of thine is practiſing Rebellion or Treachery or Apoſtacy againſt it; therefore *Keep thy Heart with all diligence, for out of it are the iſſues of thy Life*, Prov. 4. 23. The Objects upon which thy Heart fixeth, though they are innocent and harmleſs for the moſt part, yet the ill Conſtitution of thy Heart turns them to the Poyſon of thy Soul. Riches, and Power, and Honour, and Creatures, are in themſelves good; but it is the Heart turns them into Temptations, and into Sins. In the *Purſuit* of them, it begets Covetouſneſs, Ambition, unlawful Means. In the *Fruition* of them, it begets Pride and Inſolence, and Carnal Confidence. In the *Want* of them it begets Murmuring, and Diſcontent and Envy: In the *Uſe* of things lawful, it begets exceſs and immoderation and unſeaſonableneſs: In the *Performance* of things commendable and commanded, it begets Arrogance, Self-Attribution, Vain-Glory, Overprizing of them and of it ſelf for them, opinion of Merit, ſuppoſition of Privilege to offend in other things, becauſe of the due performance of theſe. And thus we cannot want a Temptation, ſo long as we carry about us a Heart ſo full of Corruption; Therefore carry a ſtrict and diligent hand over thy Heart; for it hath in it a fountain, a ſeed, a ſtock of Temptations.

5. Set

5. Set a Watch over all *the Actions of thy Life* of what kind ſoever: 1. In matters *Indifferent*, or that are ſo repreſented to thee: ſuſpect thy Judgment in them, and know that thou art apt to Judge partially, and to put a face of Indifferency upon things that it may be are evil; and therefore rather be content to deny thy ſelf the uſe of things indifferent, than to hazard thy ſelf upon that which may prove a Sin. If thy carnal heart judge a thing indifferent, it is ten to one but that thing hath ſomewhat of Sin in it: if thy heart dare only ſay it is indifferent and may be done, thou may'ſt certainly conclude, that it may certainly be let alone: In matters preſented to thee as indifferent to be done or not to be done, be content to refuſe that part which thy ſinful Heart moſt inclines thee to. When thou denyeſt thy ſelf in that which thou art ſure is ſinful, it is the Duty of thy *Obedience*: when thou denyeſt thy ſelf in that which ſeems indifferent, is the Duty of thy *Watchfulneſs*. 2. In matters that are certainly *Lawful*; yet take heed of any mixture of any unlawful circumſtance; for that makes thy very lawful action a ſnare to thee to draw thee into Sin. Any one defect is enough to make the whole Action ſinful: as in the uſe of the Creatures, if it be accompanied with the circumſtances of Immoderation, unſeaſonableneſs or unſuitableneſs: in the acquiring of conveniences for Life, if it be accompanied with any unlawful means, anxiety, robbing God of the Heart, unſeaſonable robbing God of his Time: theſe make the things, that are in themſelves lawful, to become ſins. And not only is it ſo in caſe of things lawful, but in caſe of things *neceſſary and commendable*; to glorifie God is our moſt Univerſal and indiſpenſable Duty, yet to talk deceitfully for him, becomes a ſin; *Job* 13. 7. To offer Sacrifice, was a Duty enjoined under the Old Law, yet to commit Robbery

Robbery for burnt offerings, or to offer Sacrifice with hands full of Blood, turns the Sacrifice into an Abomination, *Isa.* 1. 13. To Pray, to give Alms, to Fast, are Duties injoined by God; but to do them for Pride, Vain-Glory, turns them into a Sin, *Matth.* 6. 1. The mixing of an ill means, or an ill End, spoils the whole Service.

6. Especially have an Eye to that *Temptation* that is most *suitable* to thy Age, Complexion, Constitution, or Condition: for that is thy most dangerous Temptation, because it hath the greatest Power over thee. The Temptations of *Youth* are commonly lightness, Pride of Apparel, Rashness, Lust, Excess: The Temptations of *Riper Age* are commonly Vain-Glory, Ambition, Revenge, Violence: The Temptation of *Old Age*, Covetousness, Morosity, *&c.* So the Temptations incident to the *several Constitutions* or Complexions, Anger, Lust, Immoderate Eating, Sluggishness, Unquietness, Fearfulness, Vanity of Thoughts, *&c.* So the Temptations incident to the *several Conditions* of a Man, those that border upon his Trade or Profession, Lying, Cozening, *&c.* Upon his Estate in this World; Poverty is apt to incline to Murmuring, Repining, Envy at others that seem of less Merit, yet more Wealthy, use of unlawful Means either to supply, or to cover our Wants; *Power and Greatness*, are apt to tempt to Revenge of past Injuries or present Neglects, to scorn and despise others, to Pride and Arrogance, to love to be Flattered and hunt for Applause, Boasting, Threatning, Superciliousness, Forgetting of Relations, using undue means to support it, *&c.* *Wealth* is apt to tempt to Confidence in it, to set up our rest here, to be loth to think of death or change, to forget God, to undervalue, or not to think upon our everlasting future Condition, vexing and tormenting Cares, an imagination that we are out of the need

or

or reach of the Divine Providence: 1 Tim. 6. 9. *Thoſe that will be Rich fall into many Temptations. Pleaſures* expected or injoyed are apt to thruſt out of the heart the thought of the Preſence of God, and the thought of Death and Judgment, that ſo they may be the more freely and uncontrolably enjoyed; they are apt to eſtrange a Man from acceſs to God or confidence in him, *&c.* Theſe and the like Temptations, every Man may find by a ſmall obſervation of himſelf, and others, are apt to follow the ſeveral conditions of Men, and prevail upon them: and therefore, eſpecially upon any great change of our Condition foreſeen, we are to fence our ſelves ſtrongeſt againſt thoſe Temptations, which are indeed nothing elſe but the Iſſues and Productions of the Heart upon ſuch Conjunctions, and are as natural to it in that ſtate of Corruption, wherein ſhe is, (as) vermin are to be produced from heat and Putrefaction; and therefore expect ſuch Temptations upon any great change of thy Condition, and fortifie thy ſelf againſt them with Reſolution, with Watchfulneſs, with often thoughts of thy Mortality, with Remembrance of the Preſence, Power, and All-ſufficiency of God; and laſtly, with Recourſe to God by Prayer againſt them; for *Except the Lord keep the City, the Watchmen wake but in vain*, Pſal. 127. 1.

2. The ſecond means is that which our Saviour teacheth us in this Petition, *Prayer* unto God the Father, who is faithful and will not ſuffer us to be tempted above what we are able, 1 Cor. 10. 13. *Through our Lord Jeſus Chriſt*, who hath ſuffered himſelf being tempted, and therefore is able to ſuccour thoſe that are tempted, Heb. 2. 18. *By the Eternal Spirit*; who hath promiſed to guide us into all Truth, *John* 16. 13. That the Almighty and Eternal God, who ſo far condeſcends unto us, as to offer us his Hand to lead us, and his Strength to ſupport us, that ſees all our ways, and

and our wandrings, and the ſnares that are ſpread for our Feet, would be pleaſed to guide us by his Hand and by his Eye, that we may keep the true and old way; and if any Snares be laid there for us by the Enemy of our Peace, that he would either remove or break the Snare, or lead us about by them, or lift us over them; That he would be pleaſed to cleanſe our Hearts from our Corruptions, the nurſery of our Temptations, that he would prepare us, and inſtruct, and ſtrengthen us by his Mighty Spirit to diſcern, and to oppoſe, and to overcome the Deceits and Seductions of our own Hearts.

To conclude therefore this part of this Petition: "O "Lord God Almighty, that beholdeſt all my ways, I find "that I walk in the midſt of Snares and Temptations; "*the great Enemy* of my Salvation, and his Retinue "is continually about me, and watch for my halt- "ing, ſecretly and undiſcoverably ſoliciting my Soul "to ſin againſt thee, almoſt in every Occurrance of "my Life, and every motion of my Mind; and having "in any thing prevailed againſt me, either he quiets "my Soul in Sin, or diſorders my Soul for it, and by "both prevents or diverts me from coming to "thee to ſeek my Pardon, as a thing not neceſſary to "be asked, or impoſſible to be gained: Again, the "*Men*, among whom I live, ſcatter their Temptati- "ons for me, by Perſwaſions to ſin, by evil Examples, "by ſucceſs in ſinful Practices; And if there were "no Devil or Man to tempt me, yet I find in *my ſelf* "an everlaſting ſeed of Temptations, a ſtock of Cor- "ruptions that forms all I am, and all I have or do, "even *thy very Mercies*, into Temptations. When I "conſider *thy Patience and Goodneſs* to me, I am "tempted to Preſumption, to Supineneſs, to an Opi- "nion of my own worth; when I conſider or find *thy* "*Juſtice*, I am tempted to murmuring, to deſpair, to think

" the moſt Soveraign Lord, a hard Maſter. In *my*
" *Underſtanding*, I am tempted to ſecret Argumenta-
" tion, to Atheiſm, to Infidelity, to diſpute thy
" Truth, to Curioſity, to Impertinent or forbidden
" Enquiries. If I have *Learning*, it makes me Proud,
" apt to deſpiſe the Purity and Simplicity of thy
" Truth, to contend for Maſtery, not for Truth, to uſe
" my Wit to reaſon my ſelf or others into Errors or
" Sins, to ſpend my time in thoſe diſcoveries, that
" do not countervail the Expence, nor are of any
" value or uſe to my Soul after Death. In my *Will* I
" find much averſeneſs to what is good, a ready motion
" to every thing that is evil, or at leaſt an incertain
" fluctuation between both: In all my *Thoughts* I
" find abundance of Vanity; when employed to any
" thoughts of moſt concernment to my Soul, full of
" inconſiſtency, unfixed, unſettled, eaſily interrupted,
" mingled with groſs apprehenſions. When I look
" into my *Conſcience*, I find her eaſily bribed, and
" brought over to the wrong Party, allayed with ſelf-
" love, if not wholly ſilent, unprofitable, and
" dead. In my Affections I find continued diſorder,
" eaſily miſplaced, and more eaſily overacted beyond
" the bounds of Moderation, Reaſon, and Wiſdom,
" much more of Chriſtianity and thy Fear. In my
" *ſenſual Appetite* I find a continual fog and vapour
" riſing from it; diſordering my Soul in all I am about,
" with unſeaſonable, importunate, and foul exhala-
" tions, that darken and pollute it, that divert and
" diſturb it in all that is good, that continually ſollicit
" it to all ſenſual Evils, unto all immoderation and
" exceſs. In my *Senſes* I have an *Eye* full of Wanton-
" neſs, full of Covetouſneſs, full of Haughtineſs;
" an *Ear* full of Itching after Novelties, Impertinencies,
" vanities; a Palate full of Intemperance, ſtudious
" for Curioſities; *a Hand* full of Violence, when it

" is

" is in my Power; a *Tongue* full of unneceſſary, vain " words, apt to ſlander, to whiſper, full of Vain-Glory " and ſelf-flattery. If thou giveſt me a *healthy ſtrong* " *Body*, I am ready to be proud of it, apt to think my " ſelf out of the reach of Sickneſs or Death; It keeps " me from thinking of my latter end, or providing " for it; I am ready to uſe that ſtrength to the Service " of Sin, with better advantage, more exceſs, and " leſs remorſe. If thou viſiteſt me with *Sickneſs*, " I am ſurpriz'd with Peeviſhneſs, Impatience, with " ſolicitous Care touching my Eſtate and Poſterity, and " Recovery; and my Thoughts concerning thee leſs " frequent, leſs profitable than before, though my " Neceſſity be greater. If thou giveſt me *Plenty*, I " am apt to be Proud, Inſolent, confident in my Wealth, " reckoning upon it as my Treaſure, think every " thought loſt that is not imployed upon it, or in " order to encreaſe it, loth to think of Death or " Judgment. If thou viſiteſt me with *Poverty*, I " am apt to murmur, to count the rich happy, to " caſt off thy Service as unprofitable, to look upon " my everlaſting hopes as things at a diſtance, Imagi- " nary Comforts under Real Wants. If thou giveſt " me *Reputation* and Eſteem in the World, I am apt " make uſe of it to bear me out at a pinch in ſome " unlawful action, to uſe it to miſlead others, to uſe " any baſe ſhift to ſupport it. If thou caſt me into " *Reproach and Ignominy*, my heart is apt to ſwell " againſt the means, to ſtudy Revenge, and to die " with my Reputation, though it may cauſeleſly be " loſt, and to have the thoughts and Remembrance of " it to interfere and grate upon my Soul, even in my " immediate Service to thee: any *Croſs* ſowres my " Bleſſings, and carries my Heart ſo violently into " diſcontent, for, it may be, a ſingle affliction, which " I deſervedly ſuffer, that I forget to be thankful for

" a Multitude of other Mercies, which I undeſervedly " enjoy. If am about a good *Duty*, I find my Heart " tempted to perform them Careleſly, Formally, " Negligently, Hypocritically, Vain-glorioufly, for " falſe or bye-Ends; and when I have done them, my " Heart is puft up with Pride, opinion of Merit, " looking upon my Maker as my Debtor for the Duty " I owe him; and yet but ſlightly and defectively " performed to him; How then can I expect Power " from my ſelf to reſiſt a temptation without, when " I find ſo much Treachery within me? I therefore " beſeech thee, moſt merciful and powerful Father, " to ſend into my Heart the Grace and ſtrength of thy " bleſſed Spirit to reſiſt and overcome all my Tem- " ptations, to cleanſe and purge this foul heart of mine, " of this Brood and Neſt of Luſt and Corruptions that " are within it; to ſtrengthen my ſelf againſt the " Temptations of Hell, the World, and my ſelf; to lead " me in ſafe Paths; to diſcover and admoniſh me " hourly of all the dangers that are in my way; and " ſo by thy mighty and over-ruling Providence to " guide me that I may avoid all occaſions of falling; " ſo to order and over-rule, and moderate, and " temper all the Occurrances of my Life, that they " may be ſuitable to that Grace thou giveſt me, to " bear them without offending thee; and if thou at " any time ſuffer me to take a fall, yet deliver me " from preſumptuous Sins, give me a Heart ſpeedily " to fly to thee for ſtrength to reſtore me, for Mercy " to pardon me. If thou ſuffereſt me to fall into " Temptation, yet I beſeech thee deliver me from the " evil.

But deliver us from Evil. Three Evils are here meant.

1. The Evil *of Sin.* We are before taught to pray for pardoning Mercy in the firſt Petition; for preventing Mercy

Mercy in the former part of this Petition; and here we are taught to pray for delivering, reſtoring Mercy. When a ſin is committed, there is not only a guilt contracted, which ſtands in need of Mercy to pardon it, but the Soul receives a Wound that weakens it, and ſtands in need of Divine ſtrength to reſtore it; and without this it will never riſe out of that ſtate of Impotency, yea of Rebellion into which it is fallen but will multiply ſin upon ſin to all Eternity. As before our converſion unto God we are dead in treſpaſſes and Sins, and cannot convert our ſelves; ſo after we are converted, any one ſin puts us, as in our ſelves and reſpect of our own ſtrength, into the ſame ſtate of dead Men, in which our Converſion at firſt found us: only here is the odds, God is pleaſed to put into us a *Seed of Life*, that ſhall again quicken us though we fall: 1 John 3. 9. *Whoſoever is born of God doth not commit ſin*, (that is, continue in it) *for his ſeed abideth in him.* 1 John 2. 1. *If any Man ſin, we have an Advocate*, &c. That Seed of Life, that Advocate of our Peace, will cauſe him to lay hold again upon the Strength, and Mercy and Promiſe of God; will carry his Eye to look upon this brazen Serpent, will enable him to re-apply the Merits and Life of Chriſt to his Soul; and ſo that Wound that was in it ſelf Mortal, is cured, and the Soul enabled to return again to God, whom by ſin it hath forſaken; and yet though the benefit is ours, the deliverance is Gods, and he will be ſought unto, as well for ſtrength to recover from the ſtate of ſin, as for Mercy to recover from the Guilt of Sin after every fall.

2. Deliver us from the evil *of Puniſhment*, or Affliction; 1. By giving us Patience to bear it, as from the hand of God; 2. Wiſdom and Underſtanding to diſcern and perceive what the End of God is in ſending it; for the Rod hath his Voice and his Meſſage; It

may be it is to bring into remembrance ſome ſin paſt unrepented of, which lies ranckling in thy Conſcience, though thou haſt forgotten it, and ſo it bids thee look *backward*: It may be it is to prevent thee from ſome Sin, which thou art otherwiſe like to fall into, and ſo bids thee look *forward*: It may be thy Heart begins to ſettle upon her Lees, to fix her ſelf upon the World, to grow ſecure and careleſs, to grow proud and wanton, and ſo it bids thee look *within thee*: It may be God is pleaſed to uſe this Croſs to ſtir thee up to Dependance upon him, to ſeek him by Prayer, to diſcover his Power and Mercy in delivering thee in ſome eminent way, and ſo it bids thee look *above thee*. Learn therefore the Meſſage of the Croſs, and improve it to that end for which he ſent it, and by this means thou ſhalt be delivered from the Evil of the Evil. 3. Deliver us from Evil, that is, from the very *Incumbency of the Evil* upon us. And this is a thing that we may lawfully ask, ſo it be with ſubmiſſion to the Will of God, who beſt knows what is fit for us: only of this we may be ſure that though the thing be not granted: yet thy Petition is not loſt: when *Paul* beſought God thrice againſt an Affliction, 2 *Cor.* 12. 9. though he had not deliverance from it, yet he had ſufficient Grace given him to bear it: when our bleſſed Lord beſought that that Cup might paſs from him, though he muſt needs drink of the Cup, yet he was heard in the thing which he feared, *Heb.* 5. 7. And thy Prayer for deliverance ſhall be anſwered either with a way to eſcape it, or with ſtrength comfortably to bear it, 1 *Cor.* 10. 13.

3. Deliver us from Evil, that is, *the Evil one*, who goeth about as a roaring Lyon, ſeeking whom he may devour, the Prince of Darkneſs, the Prince of this World, the Prince of the Power of the Air; an inviſible Prince, that could he but get Commiſſion from the

the great Lord of Heaven and Earth, would ſift us as Wheat, would ſhake our Faith, and bring us under his own rule; a Creature, but yet of that Power, Wiſdom, Subtilty, and Malice, that he would be eaſily able to ſeduce, or at leaſt to diſorder and ſhatter the ſtrongeſt Man, as once he did *Job*; therefore we have cauſe to pray, that as the Son of God came to deſtroy the works of *Satan*, to judge this Prince of this World, to bruiſe his Head, ſo he would continually aſſiſt us with his Grace to reſiſt him, to diſcover him, even when he transforms himſelf into an Angel of light; that if he ſhall go about to ſeduce us from the Truth by Signs and Wonders, as once he did *Pharaoh*; by Predictions, as ſometimes he did in the Heathen Oracles; by Miſapplications even of the very Word of Truth, as he endeavoured to do by our Saviour; by ſucceſſes and events of things, that we may remember the caution that *Moſes* gave unto the *Iſraelites*; Deut. 13. 3. *The Lord your God proveth you, whether ye love the Lord your God with all your Heart, and with all your Soul?* that if he go about to ſeduce us into Sin, or denying of the Truth by Propoſals and Promiſes of Honours, Preferments, Temporal Advantages, or to affright us from the Truth by Menaces, Perſecutions, Diſgraces, Death, yet we may not be allured or affrighted into ſin, but may keep cloſe to the ſure Truth of God revealed in his Word, whatever the Event be.

For thine is the Kingdom, Power and Glory.

In the beginning of this Prayer, our Saviour teacheth us to ſtrengthen our Faith in the Mercy of God, by teaching us to call him Father and in the Power of God, by teaching us to call him our Heavenly Father; that under both theſe Conſiderations we may look upon Almighty God in the Entrance into our Prayers:

And becauſe our thoughts are eaſily taken off from theſe conſiderations; and like *Moſes*'s Arm, our Faith ſoon declines, and our light ſoon burns out; and becauſe there is an equal neceſſity of Intention of Spirit, as well in our laſt requeſt as in our firſt, our Saviour teacheth us to remind thoſe Conſiderations, that may ſupport and fortifie our Souls in the cloſe of our Prayers, as well as in the beginning; that ſo the conſideration of Almighty God, his Power and Goodneſs, who is the Beginning and the End, the Firſt and the Laſt, may be alſo the Beginning and the End, as of our Prayers, ſo of all our Services,

Thine is the Kingdom. "Thou art the only, and "abſolute, and rightful Soveraign of all thy Crea- "tures; and to thee do all the Creatures in the World "owe an infinite Subjection; for by thy Power and "Goodneſs they were created and are preſerved: "And yet if it were poſſible that Infinitude could "admit of degrees, the Children of Men owe a "more infinite ſubjection unto thee, than any of "the reſt of thy Creatures; for thou yet ſpareſt unto "them that Being, that by ſin they have forfeited "unto thee: And yet more than this, thoſe whom "thou haſt redeemed by the Paſſion of thy Son, and "ſanctified, owe thee yet a more infinite Debt of "ſubjection, than the reſt of the Children of Men: "And becauſe thou art our King, whither ſhould "we go to make our Requeſts, but unto our King, in "whom all Authority is juſtly placed? And if thou "art our King, it is but reaſonable for me to deſire "That *thy Name* may be glorified, that all the Sub- "jects of thy Kingdom, according to their ſeveral "conditions may Magnifie and Glorifie the Name of "their King; That *thy Kingdom* may come with evi- "dence and demonſtration of it ſelf; and that all thy "Creatures, as they owe a juſt ſubjection to thee, ſo

"they

" they may duly perform it; that those that have " rebelled against thee may return, and be brought " into subjection to thee; that though other Lords " have had an usurped Dominion over us, yet that " thy Kingdom may break in Peices all Usurpations, " and recover thy revolted Subjects unto their just " Allegiance. That *thy Will*, the only rightful Law " and rule of Justice, may be done in all places of " thy Dominion, in Earth and Heaven; and that all " thy Creatures may submit freely to this thy Will, " which is the only Rule and Measure both of their " Perfection and Obedience: The Wills of Earthly " Kings are subject to Error, Oppression, and Injustice, " and therefore thy Providence hath regulated their " Administrations by Laws and Rules; but thy Will " is the only Rule, Exemplar, and Foundation of " Justice, therefore let thy Will be done. That thou " wouldest give us our *daily Bread.* When the seven " years of Plenty had filled *Pharaoh*'s Store-Houses; " and were after entertained with seven years of Fa- " mine, the *Egyptians* cryed unto their King for " Bread, *Gen.* 41. 55. And whither shall we go for " Bread for our Bodies, but to our King, who is Lord " of all the Store of the World, and gives Meat to " all his Creatures in their Season, and feeds the young " Ravens when they cry? And whither should we go " for Bread for our Souls, but to thee our King, who " hast intrusted this Bread of Life under the Hands of " our *Joseph*, our Saviour? That thou wouldest *for-* " *give us our Sins*; for our Sins are as so many Treasons " against thy Majesty, and thou alone canst remit, " against whom alone we can offend: The pardoning " of Sins, as it is thy peculiar Prerogative, (for who " can forgive Sins, save God only?) so it is thy Proper- " ty a part of thy Name, *pardoning iniquity, transgressi-* " *on, and Sin*, Exod. 34. 7. That thou would'st *deliver*

" *us*

And becauſe our thoughts are eaſily taken off from theſe conſiderations; and like *Moſes*'s Arm, our Faith ſoon declines, and our light ſoon burns out; and becauſe there is an equal neceſſity of Intention of Spirit, as well in our laſt requeſt as in our firſt, our Saviour teacheth us to remind thoſe Conſiderations, that may ſupport and fortifie our Souls in the cloſe of our Prayers, as well as in the beginning; that ſo the conſideration of Almighty God, his Power and Goodneſs, who is the Beginning and the End, the Firſt and the Laſt, may be alſo the Beginning and the End, as of our Prayers, ſo of all our Services,

Thine is the Kingdom. "Thou art the only, and "abſolute, and rightful Soveraign of all thy Crea- "tures; and to thee do all the Creatures in the World "owe an infinite Subjection; for by thy Power and "Goodneſs they were created and are preſerved: "And yet if it were poſſible that Infinitude could "admit of degrees, the Children of Men owe a "more infinite ſubjection unto thee, than any of "the reſt of thy Creatures; for thou yet ſpareſt unto "them that Being, that by ſin they have forfeited "unto thee: And yet more than this, thoſe whom "thou haſt redeemed by the Paſſion of thy Son, and "ſanctified, owe thee yet a more infinite Debt of "ſubjection, than the reſt of the Children of Men: "And becauſe thou art our King, whither ſhould "we go to make our Requeſts, but unto our King, in "whom all Authority is juſtly placed? And if thou "art our King, it is but reaſonable for me to deſire "That *thy Name* may be glorified, that all the Sub- "jects of thy Kingdom, according to their ſeveral "conditions may Magnifie and Glorifie the Name of "their King; That *thy Kingdom* may come with evi- "dence and demonſtration of it ſelf; and that all thy "Creatures, as they owe a juſt ſubjection to thee, ſo

"they

" they may duly perform it; that thoſe that have " rebelled againſt thee may return, and be brought " into ſubjection to thee; that though other Lords " have had an uſurped Dominion over us, yet that " thy Kingdom may break in Peices all Uſurpations, " and recover thy revolted Subjects unto their juſt " Allegiance. That *thy Will*, the only rightful Law " and rule of Juſtice, may be done in all places of " thy Dominion, in Earth and Heaven; and that all " thy Creatures may ſubmit freely to this thy Will, " which is the only Rule and Meaſure both of their " Perfection and Obedience: The Wills of Earthly " Kings are ſubject to Error, Oppreſſion, and Injuſtice, " and therefore thy Providence hath regulated their " Adminiſtrations by Laws and Rules; but thy Will " is the only Rule, Exemplar, and Foundation of " Juſtice, therefore let thy Will be done. That thou " wouldeſt give us our *daily Bread.* When the ſeven " years of Plenty had filled *Pharaoh*'s Store-Houſes; " and were after entertained with ſeven years of Fa- " mine, the *Egyptians* cryed unto their King for " Bread, *Gen.* 41. 55. And whither ſhall we go for " Bread for our Bodies, but to our King, who is Lord " of all the Store of the World, and gives Meat to " all his Creatures in their Seaſon, and feeds the young " Ravens when they cry? And whither ſhould we go " for Bread for our Souls, but to thee our King, who " haſt intruſted this Bread of Life under the Hands of " our *Joſeph*, our Saviour? That thou wouldeſt *for-* " *give us our Sins*; for our Sins are as ſo many Treaſons " againſt thy Majeſty, and thou alone canſt remit, " againſt whom alone we can offend: The pardoning " of Sins, as it is thy peculiar Prerogative, (for who " can forgive Sins, ſave God only?) ſo it is thy Proper- " ty a part of thy Name, *pardoning iniquity, tranſgreſſi-* " *on, and Sin*, Exod. 34. 7. That thou would'ſt *deliver*

" *us*

" *us from Temptation*, the cauſe of Sin; and from " Evil, the Fruit of Sin; from the incurſions of that " Rebel againſt thy Majeſty, the Prince of Darkneſs, " for whither ſhould the Subjects fly for Protection, " but to their King? and though that Prince hath a " Kingdom too, yet it is *regnum ſub graviore regno*, the " very Kingdom of Hell is ſubject to thy Authority; " and therefore as thou art our King, we beſeech Thee, " Protect and Deliver us.

And the Power, "There may be a lawful and a juſt " Authority, where yet there wants Power to act it: " but as thou haſt a juſt Soveraignty and Authority " over all thy Creatures, ſo thou haſt an Infinite " Power to do whatſoever thou pleaſeſt: nothing " is too hard for thee; Evil Men and Evil Angels, " though they reſiſt thy Authority, cannot avoid thy " Power. My Requeſts that I have here ſent up unto " thee, they are great Requeſts, but yet they are " all within thy Power to grant: Sin hath drawn a " cloud and darkneſs over our Underſtandings, that we " cannot ſee thee: It hath infuſed a Malignity into " our Wills, that we cannot abide thee; and how " then ſhall we ſanctifie that Name which we know not; " or if we know, yet we hate it? But thou haſt " Infinite Power to ſcatter this Darkneſs, that we " may ſee thee, and to conquer this Perverſeneſs, that " we may love and glorifie thee. The Prince of " darkneſs hath ſet up his uſurped Power and is become " the Prince of the World, and ſets up ſtrong holds " in our hearts, and mans them with Principalities, " and Powers, and ſpiritual Wickedneſs; but thou haſt " Infinite Power, even by a poor deſpiſed Goſpel, " to pull down theſe ſtrong holds, to ſubdue thoſe " Principalities and Powers, to bind the ſtrong Man " that keeps the Houſe, and to ſet up thy Throne " and thy Kingdom, even where *Satan's* ſeat is. The

" ſtate

" ſtate of our Nature is ſo changed, that we, that
" were once fitted for an Obedience to thy Will, are
" now become Enemies to it, reſiſters of it, dead to
" the obedience of it; but thou haſt infinite Power
" by thy very Word of Commmand to quicken us, as
" well as to create us, to change our Natures, to
" conform our Will to the obedience of thine, that
" ſo thy Will may be done in Earth as it is in Heaven.
" Sin hath put a Curſe into the Creature, that it hath
" loſt much of that effectual Power to ſupport and to
" preſerve our Nature, that once it had: and it hath
" put a diſorder into the whole Creation, ſo that it is
" a wonder to ſee that ſuch a World of Men and Crea-
" tures; amongſt whom ſin hath ſown ſuch a diſorder
" and enmity, ſhould be once able to live by another;
" yet thou haſt Power to remove that Curſe, to pro-
" vide for the ſeveral Exigencies of all thy Creatures,
" according to their ſeveral Conveniences, to feed
" us in times and places of neceſſity; to make a Raven
" our Purveyor, a Cruiſe of Oil, or a Barrel of Meal
" to be a ſupply for three Years Famine. Our daily ſins
" committed ſo often againſt ſo great a Duty, againſt
" ſo many Mercies, ſo much Patience, ſo much Love,
" ſo much Bounty received from one that owes us
" nothing, are enough to ſin away any ſtock of Pardon-
" ing Mercy and Patience below Infinitude; But
" thou haſt an unſearchable bottomleſs Fountain of
" Power, as well to pardon as to puniſh. Our Tem-
" ptation, unto ſin meet us upon every occaſion, from
" without us and from within us, and we have no
" Wiſdom in our ſelves to foreſee them; no Strength,
" nor yet any Will to oppoſe them; but thou haſt in-
" finite Power to forſee, to prevent, to divert them,
" and to deliver from them. The leaſt of Evils,
" armed with the guilt of any one ſin, will, like a
" Weight of Lead, preſs us into an impoſſibility

" of

" of recovery from it; the enemy of our Souls is con-
" verſant within us, and about us, and ready upon
" every occaſion to ſeduce us into ſin, and to torment
" and diſorder us for it; and his Power and ſtrength
" and ſubtilty is beyond our Power to reſiſt; and in-
" deed he finds us willing Captives; but as thou haſt
" Authority, ſo thou haſt Power to reſtrain him, to diſ-
" cover him, to fortifie and ſtrengthen us againſt
" him, and to deliver us from him: and therefore I
" here lay hold of the ſtrength of *Omnipotency* to grant
" theſe my Petitions; but this is not all:

And the Glory. " Omnipotency, though it be one
" addition of ſtrength to our Prayers, yet it is not
" enough. The Leper in the Goſpel ſaid truly to
" our Saviour, if thou wilt, thou canſt make me
" clean; but yet he doth not conclude, Thou canſt,
" therefore thou wilt: but thy Glory is the great
" End of all thy Works; the End of thy great Work
" of Creation; *Prov.* 16. 4. the end of thy Son's
" coming into the World to redeem Mankind; *Luke*
" 2. 14. The end of thy Eternal Counſel in electing
" ſome to Life, and leaving others; *Rom.* 9. 22. It
" is the only Tribute that all thy Works can give thee
" for their Being and Preſervation, and that which
" thou accounteſt moſt dear and peculiar unto thy
" ſelf: Iſa. 42. 8. 48. 11. *I am the Lord, that is my*
" *Name, and my Glory I will not give to another.* And
" in all theſe my requeſts I have ſought nothing but
" what conduceth to thy Glory. In Granting what
" I have here asked; the Benefit is ours, but the
" Glory is thine. In it thou haſt the Glory of thy
" Mercy, the Glory of thy Power, the Glory of thy
" Bounty and Goodneſs, the Glory of thy Truth and
" Faithfulneſs; thou haſt ſaid of old, that thy Glory ſhall
" be revealed, and that all fleſh ſhall ſee it; *Iſa.* 40. 5.
" that they ſhall ſanctifie thy Name; *Iſa.* 29. 23.

" that

" that thou wilt ſet up a Kingdom that ſhall never be " deſtroyed, and ſhall break in pieces and conſume " other Kingdoms, and ſhall ſtand for ever; *Dan.* 2. " 44. *Dan.* 7. 27. That thy Counſel ſhall ſtand, and " thou wilt do all thy Pleaſure; *Iſaiah* 46. 10. That " thou wilt give us a new Heart, and a new Spirit, " and will cauſe us to walk in thy Statutes, and to " keep thy Judgment and do them; *Ezek.* 36. 26, 27. " That verily we ſhall be fed; *Pſalm* 37. 3. That " though the young Lions do lack and ſuffer hunger, " yet they that ſeek thee ſhall not want any good " thing; *Pſalm* 34, 10. That if we return unto thee, " thou wilt have Mercy, and abundantly Pardon; " *Iſa.* 55. 7. That thou art a God Pardoning Iniqui- " ty, Tranſgreſſion, and Sin; *Exod.* 34. 7. That thou " wilt not ſuffer us to be tempted above what we are " able, but wilt with the Temptation make a way to " eſcape; 1 *Cor.* 10. 13. That if we call upon thee " in the day of trouble, thou wilt deliver us, and we " ſhall glorifie thee; *Pſalm* 50. 15. And yet though " thou, the great God of Power and Truth, haſt " ſpoken all this, and wilt do it, yet that thou mayeſt " have the due acknowledgment of our ſubjection " and dependance upon thee, thou wilt be enquired " of for this to do it for us; *Ezek.* 36. 36, 37. And " although we are ſo ſinful, that we cannot ſo much as " deſerve thy Pity in our greateſt miſery, yet for thy " Names ſake; and for thy Glory's ſake, hear us: " *Pſalm* 106. 8. For thy own ſake; *Iſaiah* 48. 11. " And though all the Praiſes and Acknowledgments " of thy Creatures add nothing to thy Glory; for thine " is an Eſſential, Infinite, Abſolute, Independant " Glory; yet ſince thou art pleaſed to accept of this " our poor and our only Tribute, and to take it in " good part from thy Creatures, we will thankfully " acknowledge thy great Condeſcention to us in accept-

" ing

" ting of our Prayers, and granting our Requeſts, gi-
" ving us liberty through thy Son to be interceſſors
" for our ſelves, for others, nay for thine own Glory
" and Kingdom, and the manifeſtation of it: *What*
" *ſhall I render unto the Lord for all his Benefits towards*
" *me? I will take the Cup of Salvation, and call upon*
" *the Name of the Lord.* Give me Grace in all my
" Wants and Neceſſities to fly to thee by Prayer, and
" in all my Supplies and Deliverances to return unto
" thee with Thankſgiving.

For Ever. " Thy Kingdom is an Everlaſting King-
" dom, and thy Dominion endureth throughout all
" Generations; *Pſalm* 145. 13. A Kingdom which
" ſhall in time break and ſubdue all the Kingdoms of
" this World, and the Kingdom of Darkneſs, Sin, Death,
" and Satan. And as is thy Kingdom, ſuch is thy
" Power, infinite in extent, infinitely more compre-
" henſive than the vaſteſt wants or deſires of thy Crea-
" tures, infinite in duration, unexhauſtible by all
" the ſucceſſions of Time and of Eternity it ſelf. And
" as is thy Kingdom and Power, ſuch is thy Glory,
" an Eternal and Endleſs Glory; before the Birth
" of Time, when nothing had a Being but thy ſelf,
" thou hadſt Infinite Self-ſufficiency, and an Incom-
" prehenſible fulneſs of Glory; *John* 17. 5. And
" when thou didſt in time create the World, it did
" not contribute unto thy fulneſs of Glory, but thou
" didſt communicate aud imprint ſome of thy Glory
" upon it; and all the Glory that thy Creatures
" bring unto thee, is nothing elſe but the reflection
" of thine own Glory, a recoil of that Beam that
" came from thy Sun: Yet though the Glory of thy
" Eſſence, cannot receive any increaſe by this re-
" flection, yet thou art pleaſed everlaſtingly to per-
" petuate this thy reflexive Glory, by the immortal
" Angels and Spirits of juſt Men made perfect, to

" whom

" whom thou wilt unto all Eternity communicate a " fulneſs of the Viſion of thy Self, according to the " meaſure of their perfected, but finite Natures; and " from that communication of thy Glory to them, they " ſhall everlaſtingly return Glory to thy Name; ſaying, " *Bleſſing, Honour, Glory, and Power be unto him that* " *ſitteth on the Throne, and unto the Lamb for ever and* " *ever. Amen. Rev.* 5. 13.

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Lord's Prayer

PARAPHRASED.

Our Father.

O Eternal and Glorious Lord God, thou art our Father *By Creation*, for thou gaveſt at firſt Being to the Common Parents of all Mankind: Thou art our Father *by Nature*; we owe our own immediate Being more to Thee, than we do to our immediate Parents; for thou art the Father of our Spirits: Thou art our Father *by our Preſervation*; we could not ſupport our ſelves in Being one moment of time, without the unceſſant influence of thy Providence and goodneſs: Thou art our Father *by Adoption*, receiving us in a more ſpecial manner to be thy Children in and through Jeſus Chriſt. In all the Courſe and Paſſages of our Lives, thou haſt manifeſted unto us the Love and Compaſſion, and Tenderneſs, and Goodneſs, and Affection, and Kindneſs of a Father; Forgiving our Offences, Healing our Backſlidings, Pitying our Weakneſſes, Supplying our Wants, Delivering us from Dangers, Accepting our

weak endeavours to pleaſe and ſerve thee, Providing things neceſſary for us, and an Immortal Inheritance of Glory and Happineſs. Bleſſed be thy Name, that art pleaſed even from Heaven to commiſſionate us to come unto thee, and to call upon thee under that encouraging, comfortable, and near Relation and Title of our Father; which carries in it the moſt full and ample aſſurance of Audience and Acceptation: For with whom can we expect acceptation or Acceſs? From whom can we expect the conceſſion of what we need, if not from our Father? To whom ſhould we reſort for ſupplies but to our Father?

Which art in Heaven.

It is true, the Fathers of our Flesh did bear to us Tenderneſs and Affection: but alaſs they were Mortal Fathers, Fathers on Earth, Fathers that either are dead, or muſt die. And beſides, though their Affections might be large to us, they were ſtraitned in Power; they were Earthly Fathers; and poſſibly their Affections to us were larger than their Ability. But thou art Our Father, an Abiding, Everlaſting Father, a Father in Heaven. As thy Love is abundantly extended to us as a Father, ſo thy Power and Ability to anſwer us is as large as thy Goodneſs. Thou art an Heavenly Father, an All-ſufficient Father, we are not ſtraitned in thy Love to us, becauſe thou art our Father: neither are we ſtraitned in thy Power, Wiſdom, Goodneſs; for thou art Infinite in all thy Attributes. And yet though *Iſaiah* 66. 1. thou art in Heaven as thy Throne, yet the Earth is thy Footſtool: Though thou dwelleſt in the Heavens by thy Glorious Manifeſtation 1 *Kings* 8. of thy Majeſty, yet the Heavens, nor the 27. Heaven of Heavens cannot contain thee. Thou

Thou art in all places, by thy Power, Preſence, and Eſſence. Our Prayers have no long journey to thee; for thou art near unto us, and acquainted with all our Thoughts, and Wants, and Deſires. And thou art not only preſent to hear our Prayers, but to relieve, ſupply, ſupport us, and art pleaſed by a ſpecial Promiſe to make the poor cottage of an humble, ſincere, praying Soul to be thy Temple, and to be preſent there, and to be near to all them that in integrity call upon thee. *Pſal.* 145.18.

Hallowed be thy Name.

And ſince thy Glory and Honour is the great End of all thy Works, we deſire that it may be the beginning and end of all our Prayers and Services. Let thy great Name be Glorious, and Glorified and Sanctified through all the World: Let the Knowledge of thee fill all the Earth; as *Iſaiah* 11. 9. the Waters cover the Sea: Let that be done in the World that may moſt advance thy Glory: Let all thy Works praiſe thee: Let thy Wiſdom, Power, Juſtice, Goodneſs, Mercy and Truth be evident unto all Man-kind, that they may obſerve, acknowledge and admire it, and Magnifie the Name of thee, the Eternal God. In all the diſpenſation of thy Providence enable us to ſee thee, and to ſanctifie thy Name in our Hearts with Thankfulneſs, in our Lips with Thankſgiving, in our Lives with Dutifulneſs and Obedience. Enable us to live to the Honour of that great Name of thine by which we are called; and that as we profeſs our ſelves to be thy Children, ſo we may ſtudy and ſincerely endeavour to be like thee in all Goodneſs and Righteouſneſs, that we may thereby bring Glory to thee Our Father, which art in Heaven: that we and all Man-kind may

have High and Honourable Thoughts touching thee, in ſome meaſure ſuitable to thy Glory, Majeſty, Goodneſs, Wiſdom, Bounty and Purity; and may in all our Words and Actions manifeſt theſe inward Thoughts touching thee, with ſuitable and becoming Words and Actions.

Thy Kingdom come.

Let the Kingdom *of Grace* come. Let all the World become the true Subjects of thee, the Glorious God. And let the Goſpel of thy Kingdom, the everlaſting Goſpel, run victoriouſly over *Revel.* 11. 15. the face of the whole World; that the Kingdoms of the Earth may become the Kingdom of God and of his Chriſt. Let thy Grace, and thy Fear, and thy Love, and thy Law, rule in all our Hearts, and in the Hearts of all Mankind. And ſubdue and exterminate the Kingdom of Darkneſs, the Kingdom of Satan, the Kingdom of Anti-Chriſt, bring all Men to the Knowledge and Obedience of the Truth: and let the Scepter of thy Kingdom be ſet up and upheld as long as the Sun endureth. And let thy Kingdom *of Glory* come. Alſo make us fit Veſſels of it, and that having this hope, *2 Cor.* 7. 1. we may perfect Holineſs in thy Fear, *2 Pet.* 3. 12. Waiting for, and Haſtning unto the Coming of our Lord Jeſus Chriſt, and the Day wherein he ſhall Deliver up the Kingdom unto the Father, that God may be *1 Cor.* 15. 24. 28. all in all.

Thy Will be done.

And ſince thy *Will* is a moſt Holy, Righteous, Gracious, Juſt and Wiſe Will, let it be evermore our

our choice, to make thy Will to be ours, and to reſign up our wills unto thee, and to thy Will. Let *the Will of thy Counſel* be done: and although we know it is not in the Power of Men or Devils to hinder it, yet ſo we do teſtifie our Duty unto thee, in Praying, that nothing may impede or retard the Will of thy Counſels; for thy Counſels are full of Goodneſs, and Benignity, and Purity, and Righteouſneſs. And we beg thee to give us hearts moſt intirely to wait upon thee, in whatſoever thou ſhalt appoint concerning us: that if thou ſhalt give us Proſperity and Succeſs in this Life, we may receive it with all Thankfulneſs and Humility; and uſe it with Sobriety, Moderation and Faithfulneſs: if thou ſhalt ſend us Adverſity, we may entertain it with all Submiſſiveneſs, Patience, Contentedneſs, cheerfully ſubmitting to the Diſpenſation of our Heavenly Father; ever acknowledging thy Will to be the beſt Will, and that whereunto it becomes us with all Humility to ſubmit; and in the midſt of all to rejoyce, that our Portion, and Patrimony, and Happineſs is reſerved for us in a better life. And as we deſire the Will of thy Counſels may be done upon us, ſo we deſire *the Will of thy Commands* may be done by us, and by all Mankind; that we may conform our Hearts and Lives to the Rule of thy Bleſſed Word, that we may live in all Piety to thee our God, in all Righteouſneſs towards Men, in all Sobriety towards our ſelves; that we may follow thoſe Precepts and Patterns of Holineſs, Righteouſneſs, Juſtice, Temperance, Patience, Goodneſs Charity, and all other Moral and Chriſtian Vertues, that thou haſt in thy Word Commanded or Propounded for our Practice and Imitation.

In Earth as it is in Heaven.

And that this Obedience unto thee and thy Will, may be performed by us and all Mankind in ſome meaſure anſwerable to what is done by thy Glorious Angels in Heaven: that we (may) do it Cheerfully, without Murmuring; Sincerely without Diſſimulation; Speedily without Delay or Procraſtination; and Conſtantly and Unceſſantly, without Deficiency or Fainting: And that we may not at all fail in our Duty herein, be pleaſed daily more and more to reveal thy Heavenly Will unto us, that ſo our Wills on Earth may anſwer thy Will in Heaven: and Keep us always careful and circumſpect, in ſincerity and Integrity of heart, to keep cloſe unto it; that neither the corruptions of our own hearts, the ſeducements of *Satan*, the deceits of this preſent World, may at any time withdraw us from the Obedience of thy moſt Perfect and Holy Will.

Give us this day our daily Bread.

And now, moſt Gracious Father, as we have Petitioned Thee for things that more immediately concern thy Glory, Kingdom and Will, we beg Thee to give us leave to Petition Thee for ſome *things that more immediately concern our ſelves.* Bleſſed Lord, thou haſt given us our Being; and yet when thou haſt ſo given it us, we cannot ſupport our ſelves in that Being one day, nay one moment, without thy further influence and Bounty. We therefore beg of Thee our *Daily Bread*, and in that all the Bleſſings and convenient Neceſſaries for our ſupport. We beg Bread for this Life: Thou that feedeſt the young Ravens when they cry, we that are thy Children, beg of Thee to feed

us

us with food convenient for us: Thou that cloatheſt the Lilies of the field, give us cloathing for our covering and defence; and all thoſe neceſſaries and convenient ſupplies for our wants and conditions. And becauſe it is thy Bleſſing that giveth our Food ability to nouriſh us, our Cloaths to keep us warm, and all other outward ſupplies, their ſerviceableneſs and uſefulneſs for our Conditions, we beg thy Bleſſing may come along with thy Benefits. And becauſe it is part, as well of our Duty, as of that State and Condition wherein thou haſt placed us in this Life, that in the ſweat of our brows we ſhould eat our bread, enable us, we beſeech Thee, for the Duties of our ſeveral Callings and imployments; and bleſs our Labours, that we may ſerve Thee faithfully therein, and may be enabled thereby honeſtly to provide for our ſelves and Families. And as we beg of Thee this meat that periſheth, the convenient ſupplies of our external conditions in this life, ſo we beſeech Thee, give us *that Bread that may feed us unto everlaſting life*; an Intereſt in the Righteouſneſs and Merits of thy Son Jeſus Chriſt, thy Grace, and the Direction, Guidance, and Sanctification of thy Holy Spirit; whereby we may be directed, ſtrengthned and comforted in a walking according to thy Will here, and may everlaſtingly enjoy thy Preſence and Glory hereafter.

And forgive us our Treſpaſſes.

Thou art the great Creator, Lord and Covernour of all the World; and art in a more ſpecial relation, the Sovereign, the Father, the great Benefactor of Mankind; and therefore may'ſt moſt juſtly expect from the children of Men our utmoſt Love, and Fear, and Reverence and Obedience; and thou haſt by the Light of Nature, and by that greater Light of hy Holy Word, revealed unto us a moſt Holy

and Righteous Law, to which we owe a moſt entire and ſincere Obedience: and yet notwithſtanding all theſe Obligations, we poor ſinful Creatures do daily and hourly violate that Holy Law of thine both in Thought, Word and Deed: we omit much of what thou requireſt of us; and we commit often what thou forbiddeſt us: we are deficient in the remembrance of thee, in our Love to thee, in our Fear of thee. We often omit thoſe Duties that thou requireſt, of Invocation, Thankſgiving, Dependance; and when we perform them, they want that due meaſure of Love, Humility, Reverence, Intention of Mind, that thou moſt juſtly doſt require and deſerve; we omit thoſe Duties of Charity, Juſtice, Righteouſneſs, that we owe to others; that Sobriety, Temperance Moderation, Vigilance, that relate to our ſelves; and we daily commit Offences againſt thee, the Glorious God, againſt our Neighbours, againſt our ſelves; contrary to the Injunctions of thy Holy Law revealed to us: and theſe we often reiterate againſt Mercies, Chaſtiſements, Promiſes of better Obedience. And although many of our Neglects and Offences immediately concern our ſelves or others, yet they are all Offences againſt thy Holy and Righteous Law; and againſt that Subjection, and Obedience, and Duty, and Thankfulneſs, that we owe unto thee. And when we have done all this, we are not able to make thee any ſatisfaction for any of the leaſt of our Offences or neglects, but only to confeſs our Guilt, and to beg thy Mercy, Pardon and Forgiveneſs. We therefore come unto thee, who art our Lord and Sovereign, whoſe Prerogative it is to forgive Iniquity, Tranſgreſſion and Sin; to thee, which art our Father, who art full of Pity and Compaſſion to thy Children, though diſobedient and backſliding Children; to thee, who art a Father of Mercies as well as of Men; and haſt

delight

delight in Forgiving thy diſobedient and returning and repenting Children: and we confeſs our ſins, our backſlidings, our failings. And upon the account of thy own Mercy and Goodneſs, upon the account of thy Son's Merits and Sufferings, upon the account of thy own Promiſes contained in that Word, whereupon thou haſt cauſed thy Servants to truſt, Pardon the ſins of our Duties, and the ſins of our Lives; the ſins of our Natures, and the ſins of our Practice; the ſins of our Thoughts, Words, and Actions; the ſins of Omiſſion, and the ſins of Commiſſion; the ſins of Infirmity, Failing and daily Incurſion, and the ſins of Wilfulneſs, Preſumption and Rebellion, whereof we ſtand guilty before thee. Our Requeſt, we confeſs is great. The Debt whereof we deſire Forgiveneſs, is a great and vaſt Debt: but we ask it of the great and glorious Monarch of the World; we ask it of our gracious and merciful Father; and from that glorious God, who rejoyceth more in multiplying Pardons upon repenting ſinners, than the Children of Men can delight in offending.

As we forgive them that Treſpaſs againſt us.

And beſides all this, we have been taught by him, that knew thy Will to be full, that if we from our hearts forgive thoſe that Treſpaſs againſt us, thou that art our Heavenly Father wilt forgive us our Treſpaſſes againſt thee. Upon this Promiſe of thine we lay hold. In obedience to thy Commands, we forgive our Brethren their Offences againſt us, and beg thee therefore to make good that thy Promiſe, *Forgive us our offences.* It is true, our Forgiving of others cannot merit thy Pardon of us. When we Forgive, we do our Duty, becauſe thou Commandeſt it. And beſides, the Treſpaſs that we remit is but to our Brother, and is but a ſmall inconſiderable Treſpaſs, in

in compariſon of thoſe Treſpaſſes whereof we beg the forgiveneſs of Thee: his Treſpaſs not an hundred pence, ours more than ten thouſand Talents. Yet, bleſſed Lord, give us leave to lay hold upon thy Promiſe, which thou haſt freely made, and to ſtrengthen our hearts in this, that that God that hath commanded us to forgive our repenting Brother, will not deny a Pardon to his repenting Children; and that God that hath been pleaſed to promiſe forgiveneſs to us upon our forgiveneſs of others, is a God of Truth and Faithfulneſs, as well as a Father of Mercies; and though our forgiveneſs of our Brother cannot in any proportion deſerve our God's forgiveneſs of us, yet when the God of Truth hath freely ingaged himſelf by his Word to forgive us if we forgive, he will never break it: and he that hath raiſed in our hearts by his Grace this Merciful temper and diſpoſition towards others, hath thereby given us a pledge of his Mercy and Goodneſs unto us in Pardoning all our Offences.

And lead us not into Temptation.

And becauſe we are weak and frail Creatures, ſubject to be overcome with every Temptation to depart from our Duty to thee; and we hourly converſe with all varieties of Temptations: Temptations from the World; Temptations from Satan, the Prince of this World; and, which is the worſt of all, Temptations from our own ſinful hearts, corrupt natures, unruly affections; and without thy continual Grace preventing or aſſiſting us, the leaſt of all theſe our Enemies and Temptations are able to over-match us: And becauſe we are obnoxious to Temptations in all our actions, in all our conditions, in all our wants, and in all our enjoyments; in our lawful actions we are ſubject to the Temptation of Immoderation and Exceſs;

Exceſs; in our Religious Actions, to Formality and Vain-glory; in our Proſperity, to Pride and Forgetfulneſs of thee; in Adverſity, to Murmuring and Diſcontent, and accuſing of thy Providence; under Injuries, to Vindictiveneſs and Immoderate Anger; under Comforts and Enjoyments, to Security and Abatement of our Love to thee, and ſetting up our hopes and our reſt upon the preſent World; in our Knowledge, to vain and impertinent Curioſity, Pride and Self-conceit; in caſes of Wants, to unlawful Means for our Supplies; in caſe of Abundance, to Luxury, Intemperance and Contempt of others; in Sickneſs, to Impatience; in Health, to Preſumption and Forgetfulneſs of our latter ends; in our Callings, either to negligence, Unfaithfulneſs and Idleneſs on the one hand, or to overmuch Solicitouſneſs and Vexation on the other hand: If we are in Company, we are in danger to be miſguided by evil Perſwations or Examples from other; if we are alone, we are apt to be corrupted by the evil ſuggeſtions of our own corrupt hearts, or of that evil one, that watcheth all opportunities, either to ſeduce or miſchief us. And ſince all our ways are before thee, and thou knoweſt the ſnares that are in them, and how to prevent them, or to prevent us from them, or to preſerve us againſt them, we beſeech thee, by thy Providence preſerve us from all thoſe Temptations, which thou knoweſt to be too ſtrong for us; and by thy Grace preſerve us from being overcome by thoſe Temptations, that unavoidably occur in all our actions and conditions. Grant us the Spirit of Watchfulneſs and Sobriety, the Spirit of Moderation and Humility, the Spirit of Patience and Wiſdom, the Spirit of Faith and Dependance, and the Spirit of the Love and Fear of thy Majeſty, that may ſupport us againſt all thoſe Temptations unto any ſin, that may occurr in the courſe

courſe and paſſages of our Lives; that though thy Providence ſhould permit us to fall into Temptation, we may not fall under it, but by thy Grace be delivered from the evil of it.

But deliver us from Evil.

Deliver us therefore, we pray thee, from Evil of all kinds and natures: from the Evil of Sin, and from the Evil of Suffering; from ſuch Evils as may befal our Souls, either to diſturb and diſcompoſe them, or to defile and corrupt them; from the Evils that may befal our Bodies, by Caſualties or Diſeaſes; from the Evils that may befal our Eſtates by Loſſes and Calamities; from the Evils that may befal our good Names by Calumnies and Slanders; from the Evil that may befal our Relations in any kind; from Publick Evils to the Church or State wherein we live; from private Evils to our ſelves or others.

For thine is the Kingdom.

And though in this ſhort Prayer we have been bold to ask of thee many large and ample Benefits and Mercies, which, if we look upon our ſelves only, ſeem too great for us to ask, yet they are not too great for thee to give; for thou art the great King and Sovereign Lord of all the World, in compariſon of whom, all the Kings of the Earth are but ſmall inconſiderable things; and yet even their Honour is much advanced by Beneficence and Bounty; all which nevertheleſs is but a drop in compariſon of that Ocean of Goodneſs and Bounty and Beneficence that reſides in, and hourly flows from Thee, the Great Monarch of the whole World. Thy Subjects are all of thy own making; and all the good that is in them, or enjoyed

joyed by them, is derived from thee to them: The Strength and Glory and Beauty and Excellence of thy Kingdom is not derived from thy Subjects, but from thy Self to them. And therefore, though my Petitions be great, they are fit to be ſuch; becauſe directed to the Mighty Creator and King and Monarch of the whole Univerſe, the Root and Fountain of all Being and Goodneſs.

The Power.

And as thou art the Great Sovereign of all the World, and art inveſted with the Supream Authority, ſo thou art the great Creator of all things, and art inveſted with Infinite Power and All-ſufficiency. And as thou haſt the Supream Authority, ſo thou haſt Boundleſs Power to Grant and Effect what we have asked. As thou art the Great and Glorious King of Heaven and Earth, and the Father of all Mankind, we have reaſon to be confident in thy Goodneſs and Beneficence. And as thou art the Almighty Creator, we have aſſurance of thy Power, to give us whatſoever thy Wiſdom and Goodneſs doth move thee to beſtow. And therefore upon both accounts we have reaſon to be confident in the obtaining of what we ask in this Prayer from the great Lord of all things, that is abundant in Goodneſs, and All-ſufficient in Power.

And the Glory.

And although thy Infinite All-ſufficiency and Glory can receive no increaſe from thy Creatures, yet give us leave with Humility to preſs thee ever with this Argument alſo: Thou haſt been pleaſed to declare unto us, That thy Glory is the great end of all thy Works, and

and art pleased to set the greatest value that may be upon thy own Glory; and art pleased to command thy Creatures to Glorifie Thee; and dost accept that small Tribute of Praise and Thanksgiving and Glorifying of thy Name from thy Creatures in good part. Thou hast the Glory of our Dependance upon Thee, which we testifie by invoking thy Great Name; thou wilt have the Glory of thy Goodness, thy Power, thy Bounty in granting these our Petitions, and Requests; and the Glory of our Praises and Thanksgivings for thy Bounty and Goodness in accepting and answering them; which though it cannot benefit Thee, yet it is all thy poor Creatures can return unto Thee, and thou hast declared thy self well pleased with it. He that offereth Praise glorifieth Thee.

Psal. 50. 32.

Amen.

Blessed Lord therefore be it according to these our Petitions and Desires: and so much the rather, because these our Requests, are not the product of our own Imaginations and weak Judgments; but that Son of thine, who best knew thy Will, and what thou wouldest grant, hath taught us thus to pray: *When ye pray, say, Our Father*, &c.

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